DOCUMENT RESUME

ED 386 369 RC 020 289

TITLE	Creating Caring and Ethical Communities in Rural, Small Schools. Rural, Small Schools Network Information Exchange: Number 18, Spring 1995.
INSTITUTION	Regional Laboratory for Educational Improvement of the Northeast & Islands, Andover, MA.
SPONS AGENCY	Office of Educational Research and Improvement (ED), Washington, DC.
PUB DATE	95
CONTRACT	RP91002008
NOTE	125p.; Photographs will not reproduce adequately. Contains some broken print and toner streaks.
PUB TYPE	Collected Works - General (020)
EDRS PRICE	MF01/PC05 Plus Postage.
DESCRIPTORS	*Citizenship Education; Conflict Resolution; Consciousness Raising; *Educational Environment; *Educational Practices; Educational Principles; Elementary Secondary Education; *Ethical Instruction; Moral Values; Organizations (Groups); Program Descriptions; Resource Materials; *Rural Schools; Small Schools; *Values Education
IDENTIFIERS	*Caring; Service Learning

ABSTRACT

This packet includes reprints of articles concerning the development of a caring and ethical rural school community. The four sections of the packet overview theories and rationale for developing a caring classroom, successful programs in ethical schools and classrooms, leadership and decision making for building a caring and ethical school community, and resources for creating a caring and ethical school community. Articles include: (1) "Getting Started in Schools" (Nel Noddings); (2) "Building an Ethical School: A Theory for Practice in Educational Leadership" (Robert J. Starratt); (3) "Citizenship Education for a Pluralistic Democratic Society" (James A. Banks); (4) "Children and Peace: An Opportunity for Inquiry" (JoAnn Harvey); (5) "Raising Students' Social Consciousness in South Hadley, Massachusetts" (Anita Page); (6) "Today's Kids Care about Social Action" (Barbara A. Lewis); (7) "A Democracy of Third Graders" (Kathy Nalle); (8) "To Develop Thinking Citizens" (Jane W. Rowe); (9) "Reaching beyond the Self: Service Learning For Middle Schoolers" (Diane Harrington); (10) "Tackling World Hunger in an Elementary School" (Caroline S. Donnan); (11) "Seeing and Resolving Moral Conflict: Students' Approaches to Learning and Making Choices" (Nona Lyons); (12) "Values Clarification for Students with Emotional Disabilities" (Brian J. Abrams); (13) "The Peacekeepers: Students Use Mediation Skills To Resolve Conflicts" (Michael Meek); (14) "Stemming Conflict through Peer Mediation" (Kathleen K. Shepherd); (15) "Talk about It! Democracy Begins in Human Conversation" (in "Teaching Tolerance"); (16) "Ethical Leadership: A Prerequisite for Effective Schools" (Raymond L. Calabrese); (17) "Ideas That Work with Young Children: How To Institute Some Simple Democratic Practices Pertaining to Respect, Rights, Roots, and Responsibilities in Any Classroom (without Losing Your Leadership Position)" (Polly Greenberg); and (18) "Why Literature? A Rationale" (Linda Leonard Lamme, Suzanne Lowell Krogh, with Kathy A. Yachmetz). The last section lists books, journal articles, and organizations committed to ethical education. (LP)

RC

ED 386 369

RURAL, SMALL SCHOOLS NETWORK
INFORMATION EXCHANGE

Number 18

SPRING 1995

CREATING CARING AND ETHICAL COMMUNITIES IN RURAL, SMALL SCHOOLS

The Regional Laboratory
for Educational Improvement of the Northeast & Islands

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it
☐ Minor changes have been made to improve reproduction quality
● Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

RC 020289

This publication is based on work sponsored wholly or in part by the U.S. Department of Education under contract number RP 91002008. The content of the publication does not necessarily reflect the views of the department or any other agency of the U.S. Government.

BEST COPY AVAILABLE

The Regional Laboratory
for Educational Improvement of the Northeast & Islands, Inc.

May 1995

Dear Rural and Small Schools Educators:

"All too often, meeting children's needs for belonging and contributing is the missing variable in the school improvement equation. Systematic attention to their human needs holds high promise for both children and society, as children and adults thrive in caring communities and develop their personal commitments to each other, to the world around them, and to abiding human values."
- Schaps, E. and Solomon, D. "Schools and Classrooms as Caring Communities," *Educational Leadership*, November 1990.

In an increasingly complex and often violent world, there is continued debate and concern in the school community about how best to foster in children respect for people, ideas, objects, the natural world, and for themselves. The Information Exchange Packet #18 is a collection of articles on the theory and practice of developing a caring and ethical school community where students can grow cognitively, socially, and emotionally to become contributing and conscious members of society.

The Information Exchange Packet #18 consists of four sections. The first section is an overview with articles on the theories and rationales for developing a caring classroom. In the second section, the articles describe programs and ideas that have successfully integrated curricular concerns with caring and ethical community building. In the third section, the articles detail structures for achieving a caring and ethical school community through leadership and decision making in special education classrooms, in the school administration, and school wide. The last section is a resource list of research and development organizations and articles and books on the caring and ethical classroom.

We hope that the information in this packet will be of help in building a school culture that includes compassion and conscientious thought and action. We have included an evaluation card for your comments on this information packet and we also welcome your suggestions for future topics. You may contact us at the Rural, Small Schools Network, 83 Boston Post Road, Sudbury, Massachusetts 01776, (508) 443-7991.

Sincerely,

John R. Sullivan, Jr., Ed.D.
Program Director
Rural, Small Schools Network

Ruth M. Bayer
Ruth M. Bayer
Associate Program Director
Rural, Small Schools Network

Serving New England, New York, Puerto Rico, and the U.S. Virgin Islands
300 Brickstone Square, Suite 950 · Andover, MA 01810 · (508) 470-0098 · Fax (508) 475-022

Creating Caring and Ethical Communities in Rural and Small Schools

Contents

I. Overview: The Caring and Ethical School Community

"Getting Started in Schools" in *The Challenge to Care in Schools: An Alternative Approach to Education* by Nel Noddings. New York: Teachers' College Press. 1992.

"Building an Ethical School: A Theory for Practice in Educational Leadership" by Robert J. Starratt in *Educational Administration Quarterly*. May 1991.

"Citizenship Education for a Pluralistic Democratic Society" by James A. Banks in *The Social Studies*. September/October 1990.

II. Successful Programs in Caring and Ethical Schools and Classrooms

"Children and Peace: An Opportunity for Inquiry" by JoAnn Harvey, Swanton Elementary School, Swanton, Vermont, Fall 1994.

"Raising Students' Social Consciousness in South Hadley, Massachusetts" by Anita Page in *Educational Leadership*. November 1990.

"Today's Kids Care About Social Action" by Barbara A. Lewis in *Educational Leadership*. September 1991.

"A Democracy of Third Graders" by Kathy Nalle in *Teaching Tolerance*. Fall 1994.

"To Develop Thinking Citizens" by Jane W. Rowe in *Educational Leadership*. November 1990.

"Reaching Beyond the Self: Service Learning for Middle Schoolers" by Diane Harrington in *American Educator*. Summer 1992.

"Tackling World Hunger in an Elementary School" by Caroline S. Donnan in *Educational Leadership*. December 1985/January 1986.

III. Leadership and Decision Making for Building a Caring and Ethical School Community

"Seeing and Resolving Moral Conflict: Students' Approaches to Learning and Making Choices" by Nona Lyons in *Moral Development and Character Education: A Dialogue*, edited by Larry P. Nucci. Berkeley, California: McCutchan Publishing Corporation. 1989.

"Values Clarification for Students with Emotional Disabilities" by Brian J. Abrams in *Teaching Exceptional Children*. Spring 1992.

"The Peacekeepers: Students use mediation skills to resolve conflicts" by Michael Meek in *Teaching Tolerance*. Fall 1992.

"Stemming Conflict Through Peer Mediation" by Kathleen K. Shepherd in *The School Administrator*. April 1994.

"Talk About It! Democracy begins in human conversation" in *Teaching Tolerance*. Fall 1992.

"Ethical Leadership: A Prerequisite for Effective Schools" by Raymond L. Calabrese in *NASSP Bulletin*. December 1988.

"Ideas That Work With Young Children: How to Institute Some Simple Democratic Practices Pertaining to Respect, Rights, Roots, and Responsibilities in Any Classroom (Without Losing Your Leadership Position)" by Polly Greenberg in *Young Children*. July 1992.

"Why Literature? A Rationale" in *Literature-Based Moral Education: Children's Books and Activities for Teaching Values, Responsibility, and Good Judgment in the Elementary School* by Linda Leonard Lamme and Suzanne Lowell Krough with Kathy Yametz. Phoenix, AZ: Oryx Press, 1992.

IV. Resources for Creating a Caring and Ethical School Community

Books and Journal Articles
Organizations

SECTION I:

OVERVIEW: THE CARING AND ETHICAL SCHOOL COMMUNITY

Exce[illegible]ted from The Challenge to Care in School: An Alt[illegible]ative Approach to Education by Nel Noddings, 19[illegible]
Rep[illegible] d with permission from Teacher's College Press[illegible] York.

Chapter 12

Getting Started in Schools

The traditional organization of schooling is intellectually and morally inadequate for contemporary society. We live in an age troubled by social problems that force us to reconsider what we do in schools. At a time when thinkers in many fields are moving toward postmodernism—a rejection of one objective method, distinctively individual subjectivity, universalizability in ethics, and universal criteria for epistemology—too many educators are still wedded to the modernist view of progress and its outmoded tools. Too many of us think that we can improve education merely by designing a better curriculum, finding and implementing a better form of instruction, or instituting a better form of classroom management. These things won't work.

We need to give up the notion of an ideal of the educated person and replace it with a multiplicity of models designed to accommodate the multiple capacities and interests of students. We need to recognize multiple identities. For example, an 11th-grader may be a black, a woman, a teenager, a Smith, an American, a New Yorker, a Methodist, a person who loves math, and so on. As she exercises these identities, she may use different languages, adopt different postures, relate differently to those around her. But whoever she is at a given moment, whatever she is engaged in, she needs—as we all do—to be cared for. Her need for care may require formal respect, informal interaction, expert advice, just a flicker of recognition, or sustained affection. To give the care she needs requires a set of capacities in each of us to which schools give too little attention.

I have argued that education should be organized around themes of care rather than the traditional disciplines. All students should be engaged in a general education that guides them in caring for self, intimate others, global others, plants, animals, and the environment, the human-made world, and ideas. Moral life so defined should be frankly embraced as the main goal of education. Such an aim does not

work against intellectual development or academic achievement. On the contrary, it supplies a firm foundation for both.

How can we begin? Here's what I think we must do:

1. Be clear and unapologetic about our goal. The main aim of education should be to produce competent, caring, loving, and lovable people.
2. Take care of affiliative needs.
    a. Keep students and teachers together (by mutual consent) for several years.
    b. Keep students together where possible.
    c. Keep them in the same building for considerable periods of time.
    d. Help students to think of the school as *theirs*.
    e. Legitimize time spent in building relations of care and trust.
3. Relax the impulse to control.
    a. Give teachers and students more responsibility to exercise judgment.
    b. Get rid of competitive grading.
    c. Reduce testing and use a few well-designed tests to assess whether people can handle the tasks they want to undertake competently.
    d. Encourage teachers to explore with students. We don't have to know everything to teach well.
    e. Define expertise more broadly and instrumentally. For example, a biology teacher should be able to teach whatever mathematics is involved in biology.
    f. Encourage self-evaluation.
    g. Involve students in governing their own classrooms and schools.
    h. Accept the challenge to care by teaching well the things students want to learn.
4. Get rid of program hierarchies. This will take time, but we must begin now to provide excellent programs for *all* our children. Programs for the noncollege bound should be just as rich, desirable, and rigorous as those for the college bound.
    a. Abandon uniform requirements for college entrance. What a student wants to do or to study should guide what is required by way of preparation.
    b. Give all students what all students need: genuine opportunities to explore the questions central to human life.
5. Give at least part of every day to themes of care.
    a. Discuss existential questions freely, including spiritual matters.

   b. Help students to treat each other ethically. Give them practice in caring.
   c. Help students to understand how groups and individuals create rivals and enemies. Help them to learn how to "be on both sides."
   d. Encourage a way of caring for animals, plants, and the environment that is consistent with caring for humans.
   e. Encourage caring for the human-made world. Help students to be at home in technical, natural, and cultural worlds. Cultivate wonder and appreciation for the human-made world.
   f. Help students to care deeply for the ideas that engage them.
6. Teach them that caring in *every* domain implies competence. When we care, we accept the responsibility to work continuously on our own competence so that the recipient of our care—person, animal, object, or idea—is enhanced. There is nothing mushy about caring. It is the strong, resilient backbone of human life.

To implement the program I have described requires a change in the way we conceive curriculum and instruction. The sharp separation of the two—a product of the ultrascientific thinking of the last few decades—must be rejected. What is to be studied often suggests a mode of instruction, or even learning without formal instruction. And instruction often gives rise to new topics—new "stuff" for the curriculum. This integrated way of looking at curriculum and instruction is not new. It was well described by John Dewey years ago.

The criticisms and concerns that were directed against Dewey's views will be revived against the suggestions made here. Indeed they may even be angrier and louder, because I have dared to suggest that the disciplines themselves should play a peripheral or instrumental role in the education of most students. Objections that are basically ideological can rarely be met to the satisfaction of the objectors.

There are, however, several legitimate, nonideological objections that can be raised, and these should be answered as adequately as possible. In general these objections take the form of questions in three large categories: curriculum planning, teacher preparation, and evaluation. I'll conclude by saying a little on each.

CURRICULUM PLANNING

Some of the best planning for curriculum and instruction that I have observed has been at the nursery-kindergarten level. Here teachers work together to create and gather resources, plan options for developmental growth, and allocate tasks so as to capitalize on their own individual strengths. At the high school level, this kind of planning is almost unheard of, but it can be done. My description of a math team operating in algebra/trigonometry is an example of what can be done with a largely prespecified curriculum within a particular discipline.

The planning necessary for general education—the centers of care—is even more difficult. Here curriculum will be cooperatively constructed by teachers and students. Teachers will have to predict what students may want to study. Some money will have to be set aside for midyear allocation to resources that could not be ordered ahead of time. Patterns of spending will shift from an emphasis on textbooks to one on paperbacks, kits, charts, tools, art implements, excursions, and museum minicourses.

Cooperative planning does not imply that teachers give up the responsibility to initiate. It might help teachers starting out to suggest alternating units of work: teacher choice, student choice, teacher choice, etc. In planning units of teacher choice, much thought should be given to likely student interests as well as to needs that teachers have evaluated, and within teacher-choice units there should be many options for students to study in ways that build on their special capacities and affiliations. Similarly, when units are chosen by students, teacher guidance should remain strong. Teachers have to guide in a way that ensures continuity. At the end of a teacher-choice unit, teachers might say, "Here's what seems to me to come out of this. What do you think?" Then students and teachers together can make a list of worthwhile topics and questions to pursue next.

Students should also be invited to contribute suggestions on classroom organization. Some student choices will lead to individual projects, some to group projects, some to supraclass forums. This kind of participation is not only conducive to intellectual development, but it is essential to the development of citizens who can participate intelligently in democratic processes. Issues of control and power arise here and must be resolved in favor of *empowerment*. In a recent book, Seymour Sarason (1990) predicted the failure of school reform on the very grounds I have been discussing. School reform will fail, Sarason says, because we fail to recognize schools and classrooms as political organizations. Students must participate responsibly in constructing the rules and arrangements under which they will work, play, and share their interests and resources.

At the beginning of the school year, then, high school teachers planning the "caring" part of the day will have to ask such questions as these: What do these particular students need? (This implies that at least one of the teachers actually knows at least some of the students.) What are they likely to be interested in? (Better, call some students in and ask them.) What resources should be available if they choose *A*, *B*, or *C* as options? What can each of us contribute given our varied backgrounds in discipline and general life experience? Whom can we call on in the community to help us evaluate what students are learning? How can we help students to evaluate their own work? (I'll say more on these two questions in a bit.) What will they be studying in their morning classes? What does the class profile look like by way of special capacities and affiliations? How can we plan for inclusive experience as well as experiences that center on particular affiliations?

Teachers will also have to build in time to talk to each other about their own growth as well as that of students. They will have to offer each other moral support, intellectual/academic help, and solid friendship. In discussing students—and this discussion should take place regularly—they will have to help each other to keep the talk caring and professional. The pernicious gossip that corrupts so many discussions in teachers' rooms should be anathema to teachers. As teachers, we must become more like parents who are engaged in the task of raising a huge heterogeneous family.

TEACHER PREPARATION

Teachers provide for many if not most students their only model of what it means to be an educated person. But what do teachers know? High school students are expected to master several subjects each year. Those subjects are supposed to be important; they are supposed to be part of what every well-educated person knows. But if a student asks her English teacher for help with an algebra problem or her math teacher for help interpreting *Billy Budd*, she will probably be told, "That's not my field." If teachers do not know this supposedly essential material, why should all students be forced to learn it?

There are at least two ways to react to this state of affairs. One is to say, "It is deplorable that . . ." and insist that all teachers should be able to help with all standard subjects. Another is to recognize the legitimacy of forgetting large parts of an irrelevant curriculum and try a different approach. Teachers, like students, need a broad curriculum closely connected to the existential heart of life and to their own special interests. They should be able to provide an intelligent approach to the legitimate needs and questions of students.

How should teachers be prepared for a program of this sort? Perhaps the most fundamental change required is to empower teachers as we want them to empower students. We do not need to cram their heads with specific information and rules. Instead we should help them learn how to inquire, to seek connections between their chosen subject and other subjects, to give up the notion of teaching their subject only for its own sake, and to inquire deeply into its place in human life broadly construed.

This does suggest a different form of education. Teachers need an integrated form of education, not a highly specialized education concentrating on one discipline. The current emphasis on a major in the liberal arts (Carnegie Task Force, 1986; Holmes Group, 1986) could be a great mistake. One aim seems right: to prepare teachers who have a broad knowledge of their subject including its history, epistemology, aesthetics, and practical applications. The difficulty here is that liberal arts departments are not organized to do this. The very best teachers' colleges used to operate this way, but their lack of prestige made professors eager to assimilate into "real" departments. So there is a genuine dilemma.

A second aim, however, seems wrong: to strengthen the role of the disciplines in both collegiate and precollegiate education. This move can only lead to greater isolation, increased narrowness of focus, and further territorial battles. Although I agree that teachers need to know much more than most currently do, I have argued that the worship of expertise must go. In its place we should strive for a superbly well-trained capacity for inquiry and a Socratic willingness to pursue wisdom. This means that teachers have to know their subjects so well that they can spot and encourage promising approaches in their students and not be overcome, out of ignorance, by the need to control. It means also that teachers should be willing to discuss matters on which they have had no specific training—all the matters pertaining to human existence—and help students to create and learn powerful methods of investigation.

John Goodlad's (1990) recent recommendation for a preeducation curriculum comparable to premedicine or prelaw could be valuable if the content of that education were designed along the lines we have been discussing. But if it merely reproduces existing courses—perhaps choosing them based on rigor and prestige—we will accomplish at best a form of professionalization corrupted by all the faults of medicine and law. We will have sold our educational souls for a portion of professional porridge.

The needs of students must drive our plans for teacher preparation. We have to stop asking: How can we get kids to learn math? How can we make *all* our kids ready for college? How can we keep kids in school even though they hate it? And how can we prepare teachers for the real world of teaching? Instead we have to change that world. We have to ask: How can my subject serve the needs of each of these students? How can I teach so as to capitalize on their intelligences and affiliations? How can I complete the caring connection with as many as possible? How can I help them to care for themselves, other humans, animals, the natural environment, the human-made environment, and the wonderful world of ideas? As we ask these questions, we may find an authentic way to prepare teachers.

EVALUATION

Critics are sure to ask how we can measure what has been accomplished. Perhaps we should bracket the word *measure* and just ask how we might evaluate such a program. In the caring segment, we should move away from the question, Has Johnny learned *X*? to the far more pertinent question, What has Johnny learned?

In answering this question we need to depend more on Johnny; that is, we have to encourage responsible self-evaluation. In a recent work, William Glasser (1990), too, emphasizes self-evaluation. We all need to learn how to assess our own work and how to draw on peer evaluation intelligently. A general education program organized around centers of care would also encourage members of the community to participate in evaluation. Nurses, mechanics, ministers, carpenters, police officers, accountants, salespeople, cooks, and horticulturists—all people interested in the welfare of children can be involved. After a general briefing on what students have been studying, they could meet with small groups of students and examine the materials they have produced. (In preparation, students would do considerable self- and peer evaluation.) The community examiners should also ask questions arising out of their own line of work. Nurses can ask questions about health habits and help students learn how to interact with health professionals. Mechanics can assess whether students are gaining a practical knowledge of everyday technology. Police officers can check on attitudes toward civic responsibility and knowledge of safety. Horticulturists can check on understanding of the plant world and attitudes that enhance or impede the beauty and healthfulness of our environment. The possibilities are endless.

When deficiencies are identified, teachers and students together will have to ask which of these are most vital to remove and for whom. Is it acceptable that Dan can't tell a cabbage from a head of lettuce? Is it okay that Mary doesn't know how to fix a frayed electrical wire? Is it possible that many of our students never visit a dentist? Is there a dangerous parochialism developing in one segment of our class? Should we try to interest these kids in Shakespeare?

This kind of evaluation is much harder than giving a multiple-choice test, but if giving multiple-choice tests were central to the assessment of human growth and development, we parents would administer them regularly at home. Instead we lie in bed at night asking ourselves and our mates exactly the kinds of questions I've suggested above, and then—together with our kids—we decide, and we roll up our sleeves and work together to accomplish what we deem important. We should operate the same way in schools. Earlier in this book I quoted John Dewey as saying, "What the best and wisest parent wants for his own child, that must the community want for all its children. Any other ideal for our schools is narrow and unlovely; acted upon, it destroys our democracy" (1902, p. 3).

He was right. But now we must not think narrowly about what we might want for this particular child of our own and then extrapolate that to all children. Rather, we must start with a vision of ourselves as wise parents of a large heterogeneous family and ask, What do I want for all of them? For each of them? Then we can commit ourselves to enacting this vision for all our children.

Reprinted by permission of Sage
Publications, Inc.

Educational Administration Quarterly
Vol. 27, Number 2 (May 1991) 185-202

Building an Ethical School: A Theory for Practice in Educational Leadership

Robert J. Starratt

During ordinary times, which are never ordinary, but especially during a period of school restructuring, educational administrators need to consider their responsibility to promote an ethical environment in their schools. This article develops three foundational ethical themes—critique, justice, and caring—as the pillars on which to build such a school.

The social sciences are undergoing a major shift away from a dogmatic positivism that relegates ethics and morality to a stereotyped realm of personal preferences, prejudices, and tastes unsupportable by scientific argument, toward an acknowledgment of organizational and public life as a legitimate arena of moral striving and human fulfillment (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985; Jennings, 1983; Sullivan, 1986; Walzer, 1985). In the field of education, talk about ethics and morality tends to divide between public rhetoric and academic theory. In the public arena, some call for a return to a hypothetical time when people agreed on moral values, when teachers were not ashamed to preach morality in the classroom. Others worry that these proposals are simplistic attempts to impose "fundamentalist" definitions of right and wrong (supposedly with Biblical grounding) on everyone, to impose repressive attitudes about sex, spontaneity, and material enjoyments. The public rhetoric tends to frame the debate over morality in education in extreme and sometimes inflammatory imagery, but a more restrained shift has slowly been taking place among researchers and theorists.

Whether this shift is labeled as ushering in a "Post-Positivism" (Jennings, 1983), "Post-Structuralism" (Cherryholmes, 1988), or "Post-Liberal" (Bowers, 1987) era or as a reconceptualization of traditional categories of virtue and character and justice (MacIntyre, 1984; Purpel, 1989; Walzer, 1985; Wynne,

© 1991 The University Council for Educational Administration

1982), there is clearly a movement away from an overly rationalistic approach, despite some rear guard action in defense of positivism (Lakomski, 1987). This shift in educational policy formation and implementation, in organizational analysis, in program evaluation, and in curriculum theory, is toward an inclusion of human factors, expressly moral in nature, previously neglected.

The literature in educational administration similarly reflects growing concerns about moral and ethical issues (Foster, 1986; Greenfield, 1987; Kimbrough, 1985; Raywid, 1986; Sergiovanni & Starratt, 1988; Strike, Haller, & Soltis, 1988; Vandenberg, 1990). However, the literature may be yet a step away from speaking concretely enough to practitioners. The abstractions of moral philosophers and social theorists are difficult to translate into practical guidelines that influence everyday actions. Theory needs to approach close enough to practice so that it becomes a theory for practice, something the reflective practitioner can use in everyday encounters while walking about the school or the district (Schon, 1983; Sergiovanni, 1985; Starratt, 1990). A theory for practice does not imply a collection of generic recipes for moral choices, but rather a theory that helps practitioners frame moral situations encountered in practice so that their moral content becomes more intelligible and more available to the practical intuitive sense of the practitioner.

What follows is an attempt to bring ethical inquiry much closer to the workplace of educational administrators. It will not attempt to build an ethical theory, but rather to bring ethical themes developed by other theorists into a multidimensional construct that offers practicing administrators a way to think about their work and their workplace from ethical perspectives. The attempt will probably offend ethical purists because it borrows from ethical theories that seem incompatible with one another. On the other hand, the construct accepts the substantial conceptual tensions between the themes and highlights those tensions to illuminate the very ethical issues at stake. If the construct appears to offer useful, or even interesting, clarifications for the practitioner, then perhaps ethical theorists can follow up this attempt with a more foundational synthesis of their own.

What is suggested, in brief, is the joining of three ethics: the ethic of critique, the ethic of justice, and the ethic of caring. None of these ethics by itself offers an educational administrator a fully adequate framework for making ethical judgments; together, however, each ethic complements the others in a developmental context of practice. Each fills out an ethical perspective on policy choices. Because none of these ethics compels choice in every instance, one perfect choice does not exist; the three perspectives, however, enable one to make choices with the consequences more clearly delineated, to move toward the "best" choice under the circumstances, or to a choice that, although it favors one ethical demand, will probably be balanced later on by other choices.

THE ETHICS OF EDUCATIONAL ADMINISTRATION: BUILDING AND ADMINISTERING AN ETHICAL SCHOOL

The ethics of educational administration being advanced here is different from that offered by other scholars on the topic, such as Kimbrough (1985) or Strike et al. (1988). They tend to focus on individual ethical choices of administrators regarding how to deal with individual persons or with individual situations. In other words, the ethics of educational administration from their perspectives is about the ethics of choices that administrators make in given circumstances. The position taken here is that the much larger ethical task of educational administrators is to establish an ethical school environment in which education can take place ethically. Individual choices regarding individual circumstances are seen as taking place in this larger ethical context. Hence the administrator who assumes that the educational environment, the organization, the system, the institutional arrangements (the curriculum, the daily and weekly schedule, the assessment and discipline and placement and promotion policies) enjoy a value neutrality, or worse, already embody the desirable ethical standards, is ethically naive, if not culpable.

Educational administrators are supposed to manage, not simply any old organization, but an educational organization. The educational program housed in that organization is supposed to serve moral purposes (the nurturing of the human, social, and intellectual growth of the youngsters). Hence, although educational administrators do many generic things common to all administrators (coordinate the scheduling of multiple activities simultaneously under one system, monitor budgetary expenditures, monitor health hazards, delegate responsibilities, and so forth), these activities are aimed at promoting the educational goals of the institution. The qualitative elements essential to educating give those administrative choices a different finality than choices made, for example, by hospital administrators, military officers, or corporate managers. Hence the ethical position taken here is that educational administrators have a moral responsibility to be proactive about creating an ethical environment for the conduct of education. They will no doubt be faced with individual ethical choices about whether to suspend a custodian for certain actions or whether to accept a gratuity from the parent who wants her son to make the basketball team. Those individual choices, however, do not constitute the ethical agenda of the educational administrator; they are a small part of the large agenda of building an ethical school.

Presently, the political climate is encouraging educators to restructure schools, which provides a certain opportunity for the building of ethical schools. Assuming that this means, among other things, a move toward school-based management, teacher empowerment, and participatory decision making, then schools will be freed from systemic, bureaucratic controls and enabled to exercise greater autonomy in their attempts to create a more humanly responsive environment. This implies that the school community will be engaged in an ongoing effort to govern itself, and that, in turn, implies pursing a moral purpose. From this vantage point, then, the educational administrator faces a difficult task. How is he or she to conceptualize the ethical task? This is where the ethical inquiry of this article begins.

Each theme will be developed consecutively. Although attempting to remain faithful to the theory, or body of theory, from which the theme was selected, the exposition will be guided in equal part by the ethical demands of the educating context. Hence, if a distortion, bending, or thinning out of the force of the original theory seems to some readers to be taking place, they may be right; however, such interpretation is grounded in the effort to offer a larger synthesis in the service of practice. Underneath this synthesis, of course, are the irreducible assumptions and myths about what is valuable in human life in which every theory is grounded. A discussion of the ontology and epistemology behind this construct, however, would paralyze, I fear, the very attempt to develop the construct in this article. If the construct offers possibilities for ethical clarification and development, then subsequent debate and criticism can lead either to its further elaboration or to its rejection. In either case, the conversation over the meaning of ethics in educational administration may be enriched.

THE ETHIC OF CRITIQUE

Because the historical moment appears to be one of transition and transformation, this article begins with the ethic of critique. Whether one begins from the less radical perspective of the recent proponents of school reform, such as Boyer (1983), Goodlad (1984), or Sizer (1984), or from the deeper critique of Freire (1970), Apple (1982), Bates (1984), or Giroux (1988), it has become increasingly evident that schools and school systems are structurally ineffective. Moreover, the awareness of the structural obstacles to renewal and change is taking on a historical dimension: The bureaucracy of

school systems is coming to be seen as an enduring problem, not simply a contemporary phenomenon. Hence an ethic of educational administration appropriately begins with the theme of critique, a critique aimed at its own bureaucratic context, its own bureaucratic mind-set. As the school community, under the leadership of educational administrators and teachers, faces the possibility of creating an ethical school, it will also face the necessity of critiquing both the adversarial, contractual mind-set of the unions, as well as the hierarchically structured, impersonality of the administration of the school. Beyond that critique awaits the critique of the overly (if not exclusively) technicist approach to teaching and learning tied to narrowly conceived learning outcomes and simplistic, quantifiable measures of learning.

Because it goes well beyond the functional critique of contemporary reformers such as Goodlad and Boyer, the ethic of critique employed in this article draws its force from "critical theory," that body of thought deriving from the Frankfurt School of philosophers and others sympathetic to their perspectives (Adorno, 1973; Habermas, 1973; Horkheimer, 1974; Young, 1990). These thinkers explore social life as intrinsically problematic because it exhibits the struggle between competing interests and wants among various groups and individuals in society. Whether considering social relationships, social customs, laws, social institutions grounded in structured power relationships, or language itself, these thinkers ask questions such as the following: "Who benefits by these arrangements?" "Which group dominates this social arrangement?" "Who defines the way things are structured here?" "Who defines what is valued and disvalued in this situation?" The point of this critical stance is to uncover which group has the advantage over the others, how things got to be the way they are, and to expose how situations are structured and language used so as to maintain the legitimacy of social arrangements. By uncovering inherent injustice or dehumanization imbedded in the language and structures of society, critical analysts invite others to act to redress such injustice. Hence their basic stance is ethical for they are dealing with questions of social justice and human dignity, although not with individual choices.

Examples of issues confronted by critical ethics include (a) sexist language and structured bias in the workplace and in legal structures; (b) racial bias in educational arrangements and in the very language used to define social life; (c) the preservation of powerful groups' hegemony over the media and the political process; (d) the rationalization and legitimation of institutions such as prisons, orphanages, armies, nuclear industries, and the state itself. The point the critical ethician stresses is that no social arrangement is neutral. It is usually structured to benefit some segments of society at the expense of others. The ethical challenge is to make these social arrangements more responsive to the human and social rights of all the citizens, to enable those affected by social arrangements to have a voice in evaluating their results and in altering them in the interests of the common good and of fuller participation and justice for individuals.

This ethical perspective provides a framework for enabling educational administrators to move from a kind of naivete about "the way things are" to an awareness that the social and political arena reflect arrangements of power and privilege, interest and influence, often legitimized by an assumed rationality and by law and custom. The theme of critique forces administrators to confront the moral issues involved when schools disproportionately benefit some groups in society and fail others. Furthermore, as a bureaucratic organization, the school exhibits structural properties that may promote a misuse of power and authority among its members. From a critical perspective, no organizational arrangements in schools "have to be" that way; they are all open to rearrangement in the interest of greater fairness to their members. Where unjust arrangements reflect school board or state policy, they can be appealed and restructured.

When an educational administrator confronts the structural issues involved in the management of education, such as the process of teacher evaluation, homogeneous tracking systems, the process of grading on a curve, the process of calculating class rank, the absence of important topics in textbooks, the lack of adequate due process for students, the labeling criteria for naming some children gifted and others handicapped, the daily interruptions of the instructional process by uniform time allotments for class periods, he or she discovers ethical burdens to all of them because they contain unjustifiable assumptions and impose a disproportionate advantage to some at the expense of others.

The ethic of critique poses the fundamental ethical challenge to the educational administrator: how to construct an environment in which education can take place ethically. The ethic of critique reveals that the organization in its present forms is a source of unethical consequences in the educational process.

Some would say that all organizations, of their very nature, precipitate unethical consequences. All organizations tend to make the rules and standard operating procedures the dominant force in organizational life, smothering initiative, instilling fear of not being promoted or approved by one's superiors, severely limiting freedom of choice, reinforcing "groupthink" and the official rationalizations for the way things are. On the other hand, organizations, paradoxically, are the only places in the modern world where freedom and creativity can be exercised in any significant way (Eisenstadt, 1968). In the restructuring of human institutions to meet the human purposes

for which they were originally designed one finds significant moral fulfillment (Starratt, 1990).

Thus educational administrators will face the continuing paradox of their institutional position in the school. On the one hand, they must acknowledge the tendency built into management processes to inhibit freedom, creativity, and autonomy, and to structure unequal power relationships to insure institutional uniformity, predictability, and order. On the other hand, they must acknowledge their responsibility to continually overcome that tendency to promote that kind of freedom, creativity, and autonomy *without which* the school simply cannot fulfill its mission.

Hence the ethic of critique, based as it is on assumptions about the social nature of human beings and on the human purposes to be served by social organization, calls the educational administrator to a social responsibility, not simply to the individuals in the school or school system, not simply to the education profession, but to the society of whom, and for whom, he or she is an agent. In other words, schools were established to serve a high moral purpose, to prepare the young to take their responsible place in and for the community. Besides the legal and professional obligations of the educational administrator, the moral obligation is to see that the institution of the school serves society the way it was intended. Hence the challenge to restructure schools is a moral as well as a technical and professional challenge.

THE ETHIC OF JUSTICE

One of the shortcomings of the ethic of critique is that it rarely offers a blueprint for reconstructing the social order it is criticizing. The problem for the educational administrator is one of governance. How do we govern ourselves while carrying out educating activities? The ethic of critique illuminates unethical practices in governing and managing organizations and implies in its critique some ethical values such as equality, the common good, human and civil rights, democratic participation, and the like. An ethic of justice provides a more explicit response to the question, even though that response may itself be flawed.

We govern ourselves by observing justice. That is to say, we treat each other according to some standard of justice that is uniformly applied to all our relationships. To understand the theory of justice that we employ requires an understanding of anthropology and epistemology. Socrates explored the basis of justice in *The Republic*; his search was to be pursued by a long line of philosophers up to the present day.

Currently, there are two general schools of thought concerning the ethic of justice. One school traces its roots to Thomas Hobbes and John Locke in the 17th century and finds its contemporary expression in the work of John Rawls (1971). In this school, the primary human reality is the individual, independent of social relationships; the individual is conceived as logically prior to society. Individuals are driven by their passions and interests, especially by fear of harm and desire for comfort. Individuals enter into social relations to advance their own advantage. Individual will and preference are the only sources of value. Therefore, social relationships are essentially artificial and governed by self-interest. The issue of social governance assumes a social contract in which individuals agree to surrender some of their freedom in return for the state's protection from the otherwise unbridled self-seeking of others. In this school, human reason is the instrument that individuals use to analyze in a more or less scientific fashion what is to their advantage, and to calculate the obligations to social justice called for by the social contract. As Sullivan commented, in its more benign application, this theory conceives of social justice as "a social engineering to harmonize needs and wants" of self-serving individuals in society (Sullivan, 1986, p. 19).

Kant, however, wanted to ground morality in something more than the passions. Hence his philosophical search led him to postulate moral categories of obligation inherent in the practical reasoning of humans. However, the individual was still the source of moral activity. The obligation to act ethically came from the individual, not from society. Rawls (1971) attempted to explain this Kantian moral intuition as a reconstruction of the intuition of justice as fairness. He constructed a coherent context of general rules by which a moral community can reach agreement in much the same way that a community judges linguistically correct expression according to the rules to which all users of the language subscribe (Rawls, 1971). His development of fairness and fair play avoids some of the minimalist rationalizing of the utilitarians, although he continues to hold on to a kind of practical reason to work out individual instances of the universal fairness principle.

Kohlberg (1971) carried on this tradition, only he claimed to go beyond the traditional standoff between "is" and "ought" found in Hume and Kant. That is to say, Kohlberg claimed to have documented in his research an isomorphism between psychological development of moral reasoning and normative ethical theory (Schindler, 1986). His research indicated that as humans moved from one moral stage to a higher moral stage, they moved toward formal moral criteria of prescriptiveness and universality. (Kohlberg, 1971, pp. 224-225). Their higher moral reasoning conformed to what moral theorists from Kant to Rawls had postulated as universal principles to guide ethical behavior. Once again, note that Kohlberg postulates the individual as the source of ethical judgment, and reason as the instrument of morality, although reason is now seen more in a developmental perspective.

The second school of thought on the ethic of justice finds its roots in Aristotle, Rousseau, Hegel, Marx, and Dewey. A contemporary scholar in this school, William Sullivan (1986), placed society as the prior reality within which individuality develops. Furthermore, through experience, through living in society one learns the lessons of morality. Participation in the life of the community teaches individuals how to think about their own behavior in terms of the larger common good of the community. In this school, freedom "is ultimately the ability to realize a responsible selfhood, which is necessarily a cooperative project" (Sullivan, 1986, p. 21). Ethics is grounded in practice within the community. The protection of human dignity depends on the moral quality of social relationships and this is finally a public and political concern. Citizenship is a shared initiative and responsibility among persons committed to mutual care (Sullivan, 1986, p. 22). From this perspective, a communal understanding of the requirements of justice and governance flows from both tradition and the present effort of the community to manage its affairs in the midst of competing claims of the common good and individual rights. That understanding is never complete; it will always be limited by the inadequacy of tradition to respond to changing circumstances and by the impossibility of settling conflicting claims conclusively and completely. The choices, however, will always be made with sensitivity to the bonds that tie individuals to their communities.

Kohlberg himself (1980) believed that moral reasoning and choices were best made in a communitarian setting (Blatt, 1970; Higgins, Power, & Kohlberg, 1984). He played an active role in the formation of "just community" schools. Hence it can be argued that an ethic of justice, especially when focused on issues of governance in a school setting, can encompass *in practice* the two understandings of justice, namely, justice understood as individual choices to act justly and justice understood as the community's choice to direct or govern its actions justly. In a school setting, both are required. In practice, individual choices are made with some awareness of what the community's choices are (school policies), and school community choices are made with some awareness of the kinds of individual choices that are being made every day in the school.

An educational administrator encouraging an ethic of justice will see to it that specific ethical learning activities are structured within curricular and extra curricular programs to encourage discussion of individual choices as well as discussions of school community choices. This may mean extensive faculty *and* student workshops on active listening, group dynamics, conflict resolution, values clarification, problem naming, and the like. Teachers familiar with Kohlberg's stages of moral reasoning (Kohlberg, 1969, 1981), can more easily understand the general frame of reference students are using (e.g., instrumental hedonism, negotiation of the social contract, and so forth).

In a school that takes site-based management seriously, issues of the day-to-day governance of life in the school are inescapable. The ethic of justice demands that the claims of the institution serve both the common good and the rights of the individuals in the school. Ongoing discussions of student discipline policies, of faculty and student due-process procedures, of agreements about faculty time commitments, and so on are absolutely necessary. Furthermore, discussions about the curriculum, about appropriate textbooks, about a visiting speakers' program, and the like will need to be carried on, not simply for their appropriateness for standardized tests, but for the moral questions they raise about public life in the community. Approaches to multicultural education should include not only the standard attempts to create better understanding of cultural differences, but also, and most important, discussions of historical and present social conditions that breed unjust relationships between people of different cultures and explorations of ways to alter those social conditions. Issues of grading and testing could be examined from the perspective of justice, with such discussions leading to the development of alternatives to present practices that benefit some to the disadvantage of others.

No doubt such freewheeling discussion of so many taken-for-granted elements of schooling will get messy and unmanageable. Most administrators dread such initial lack of definition. On the other hand, the debate is in itself educative. The only way to promote ethical attitudes and understandings about self governance is to engage in debate. Someone might object that there will be little time left for the business of teaching and learning if schools spend so much time restructuring the institution. Although that criticism betrays too narrow a view of teaching and learning, let us take it seriously. Then the question for the community to decide is precisely how to manage its time in such a way as to attend to the more traditional academic agenda while still carrying out its activities of self-governance.

Even this brief dusting off of the school's involvement in promoting an ethic of justice points to the close relationship of the ethic of critique and the ethic of justice. To promote a just social order in the school, the school community must carry out an outgoing critique of those structural features of the school that work against human beings. Often the naming of the problem (critique) will suggest new directions or alternatives for restructuring the practice or process in a fairer manner. For example, the administration of a policy that provides a disproportionate share of resources to students in the upper decile of the student body results in inequities that affect large numbers of "average" students unfairly (Cusick & Wheeler, 1988). It raises questions about the responsibility of brighter students to share their gifts for the larger good of the community, perhaps in some peer tutoring activities.

ETHICS OF CARING

One of the limitations of an ethics of justice is the inability of the theory to determine claims in conflict (Hollenbach, 1979). What is just for one person might not be considered just by another person. Hence discussions of what is just in any given situation, can tend to become mired down in minimalist considerations (What minimal conditions must be met to fulfill the claims of justice?). For an ethic of justice to serve its more generous purpose, it must be complemented or fulfilled in an ethic of love. Although earlier discussions of the incompleteness of the ethic of justice took place in a theological context (Niebuhr, 1935), more recent discussions have tended to ground the ethic of love and caring in a philosophy of the person (Buber, 1970; MacMurray, 1961). Scholars such as Gilligan (1977) and Noddings (1984, 1988) promoted these ethical directions from a vantage point of psychology, especially women's moral development, in the current literature on the ethic of caring.

Such an ethic focuses on the demands of relationships, not from a contractual or legalistic standpoint, but from a standpoint of absolute regard. This ethic places the human persons-in-relationship as occupying a position for each other of absolute value; neither one can be used as a means to an end; each enjoys an intrinsic dignity and worth, and given the chance, will reveal genuinely loveable qualities. An ethics of caring requires fidelity to persons, a willingness to acknowledge their right to be who they are, an openness to encountering them in their authentic individuality, a loyalty to the relationship. Such an ethic does not demand relationships of intimacy; rather, it postulates a level of caring that honors the dignity of each person and desires to see that person enjoy a fully human life. Furthermore, it recognizes that it is in the relationship that the specifically human is grounded; isolated individuals functioning only for themselves are but half persons. One becomes whole when one is in relationship with another and with many others.

Educational administrators committed to an ethic of caring will be grounded in the belief that the integrity of human relationships should be held sacred and that the school as an organization should hold the good of human beings within it as sacred. This ethic reaches beyond concerns with efficiency, which can easily lead to using human beings as merely the means to some larger purpose of productivity, such as an increase in the district's average scores on standardized tests or the lowering of per-pupil costs.

Administration based on an ethic of caring will attend to the "underside" of administration (Starratt, 1984), that is, to those motives that sometimes intrude, even slightly, on an exchange with a teacher, student, or parent. Sometimes those motives involve the desire to dominate, to intimidate, to control. Sometimes those motives involve racial, sexual, ethnic, and age stereotypes that block the possibility of honest communication. Sometimes the administrator feels insecure in the face of a strong and assertive teacher and feels the need to put that teacher in his or her place. Sometimes the administrator is not even aware of the power he or she has in the eyes of teachers and recklessly toys with the teacher's insecurity by some lighthearted ridicule of a classroom activity.

When these underside issues dominate an administrative exchange, they block any possibility of open, trusting, professional communication. Mistrust, manipulation, aggressive and controlling actions or language on the part of the administrator or the teacher or both can lead to a relationship that is hypocritical, dishonest, disloyal, vicious, and dehumanizing.

An administrative exchange can move beyond a superficial ritual to a contractual obligation to a relationship of caring when there is a deep attention to the unique human beings involved in the exchange and to issues of self-esteem, personal confidence, and ego anxieties. People who are fairly secure in their sense of themselves and in their professional role are not overly affected by these underside motives; few, however, are entirely free from them in every circumstance. If these motives are understood and acknowledged initially, they will not distort the exchange in excessively manipulative or negative ways.

The administrator who is concerned with nurturing the growth of teachers will have to ensure that teachers experience the relationship with the administrator as one of regard, mutual respect, and honest contact between two persons. Even though their traditional organizational roles have conditioned administrators and teachers to an antagonistic relationship (Blumberg, 1974; Starratt, 1990), in a school intentionally restructuring itself and concerned about issues of empowerment, it is possible to move toward a relationship based on caring. For relationships of caring to develop, administrators will initially explore with their teachers those conditions necessary to initiate and maintain trust, honesty, and open communication (Hoy & Kupwersmith, 1984).

Besides developing sensitivity to the dignity and uniqueness of each person in the school, the administrator can promote an ethic of caring by attending to the cultural tone of the school. Often the use of language in official communiques will tell the story: Formal abstract language is the language of bureaucracy, of distance; humor, familiar imagery and metaphor, and personalized messages are the language of caring. Through reward procedures and ceremonies as well as through school emblems, school mottos, school songs, and other symbols, the school communicates what it cares about. When the school rewards academic competition in ways that pit students against each other, when the awards are few and go only to the top students in the formal academic disciplines, then the school makes a clear statement of what it values. Other ceremonies and awards that stress caring, cooperation, service, teamwork, and the like send different messages. Some schools clearly promote a feeling of family and celebrate friendship, loyalty, and service. Laughter in the halls, frequent greetings of each other by name, symbols of congratulations for successful projects, frequent displays of student work, hallways containing pictures of groups of youngsters engaged in school activities, cartoons poking fun at teachers and administrators—these are all signs of a school environment that values people for who they are. When youngsters engage every day in such a school community, they learn the lessons of caring, respect, and service to each other. With some help from peers and teachers, they also learn how to forgive, mend a bruised relationship, accept criticism, and debate different points of view.

For most educational administrators, a brief reflection on their own ethical caring will occasion some embarrassment. By confronting their own flawed performance, administrators can discover, with a moment's reflection, the subtle but constant intrusion of self-interest. Without excusing it, they learn to acknowledge it as a part of them. Recognizing their own failures will help them avoid the tendency to self-righteous judgment of others' ethical mistakes.

The ethics of caring brings us full circle at this point. Knowing our own failures to care for others, our own immature ways of rationalizing moral choices, knowing our own reluctance to challenge questionable school arrangements, we are able to confront the general weakness in the human community. That weakness is part of being human. Despite our heroic ideals, we often act in distinctly unheroic ways. A sense of compassion is needed for one who would act ethically—compassion for himself and compassion for others. We have to extend our caring to forgiving. The forgiveness extended, we then go on with the business of making things right.

SUMMARY

Two questions remain, the response to which may close out this inquiry into an ethical perspective for practitioners. The first question involves the legitimacy of combining themes derived from three different ethical theories, despite what some might claim are irreconcilable differences among the theories (Pateman, 1980). The second question deals with the practicality of the construct for the practitioner. Namely, does it offer the administrator a perspective that allows him or her to frame the most important ethical issues encountered in schools and to shape an environment that encourages ethical choice?

The answer to the first question deserves a lengthy development that space does not allow. For now, this author argues that the three theories are not irreconcilable. They can be grounded on both the essential nature of human beings and on the essential nature of human society. That is to say, one can argue for the necessary interpenetration of each theme by the others if one is to argue for a fully developed moral person and a fully developed human society. Even a superficial familiarity with the themes, which this article attempts to communicate, suggests that each theme implies something of the other theme. The ethic of critique assumes a point of view about social justice and human rights and about the way communities ought to govern themselves. The ethic of justice assumes an ability to perceive injustice in the social order as well as some minimal level of caring about relationships in that social order. The ethic of caring does not ignore the demands of community governance issues, but claims that caring is the ideal fulfillment of all social relationships, even though most relationships among members of a community function according to a more remote form of caring.

Moreover, each ethic needs the very strong convictions embedded in the other. The ethic of justice needs the profound commitment to the dignity of the individual person found in the ethic of caring. The ethic of caring needs the larger attention to social order and fairness of the ethic of justice if it is to avoid an entirely idiosyncratic involvement in social policy. The ethic of critique requires an ethic of caring if it is to avoid the cynical and depressing ravings of the habitual malcontent, and the ethic of justice requires the profound social analysis of the ethic of critique, to move beyond the naive fine tuning of social arrangements in a social system with inequities built into the very structures by which justice is supposed to be measured. The response to the first question, then, is that the themes are not incompatible but, on the contrary, complement and enrich each other in a more complete ethic. Uniting themes from different theoretical foundations attempts to use the genuine strengths and the genius of each theoretical position in the interests of building a rich and pluriform ethical environment.

The response to the second question is likewise affirmative. An educational administrator's day is filled with ethical situations and challenges. Sometimes those situations clearly call for a critique of unfair school procedures; sometimes they involve debate over school policy in an effort to balance the common good with individual rights; and sometimes they involve the demands of an individual person to be recognized and cherished for who he or she is. At other times, more complex problems require that the administrator examine the problem from each framework and perhaps balance the demands of all three ethics in his or response to the problem. Given the proactive position of an ethics of educational administration advocated in this article, namely the building of an ethical school as an integral part of a national effort to restructure schools, the larger construct of all three ethical themes offers a more comprehensive and multidimensional foundation for such a reconstruction.

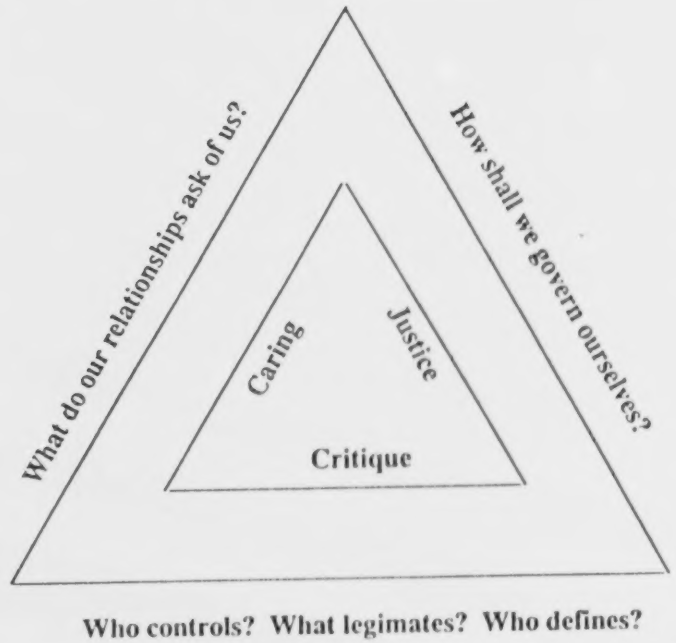

What do our relationships ask of us?
How shall we govern ourselves?
Caring
Justice
Critique
Who controls? What legimates? Who defines?

Figure 1: The Multidimensional Ethic

Figures 1 and 2 offer a visual diagram of how the themes work together to provide such a multidimensional perspective.

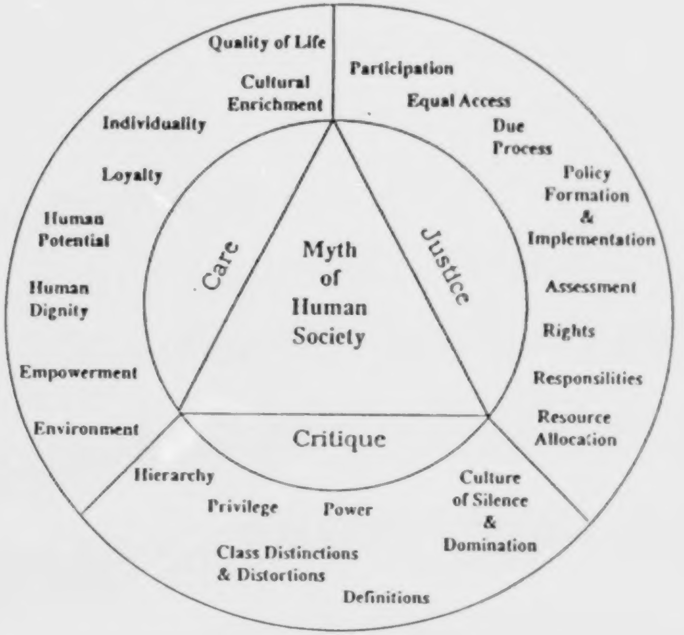


Figure 2: The Multidimensional Ethic at Work in a School Setting—An Ethical School Environment

This article has attempted to develop a tapestry of ethical perspectives, specifically for those involved with educational administration. That tapestry is woven of three themes: the theme of caring, the theme of justice, and the theme of criticism. An ethical consciousness that is not interpenetrated by each theme can be captured either by sentimentality, by rationalistic simplification, or by social naivete. The blending of each theme encourages a rich human response to the many uncertain ethical situations administrators face every day in their work. Furthermore, they offer complementary frames for thinking about building an ethical school during this time of school restructuring.

REFERENCES

Adorno, T. W. (1973). *Negative dialectics*. New York: Seabury.

Apple, M. (1982). *Education and power*. Boston: Routledge & Kegan Paul.

Bates, R. J. (1984). Toward a critical practice of educational administration. In T. J. Sergiovanni & J. E. Corbally (Eds.), *Leadership and organizational culture* (pp. 260-274). Urbana, IL: University of Illinois Press.

Bellah, R., Madsen, R., Sullivan, W. M., Swidler, A., & Tipton, S. M. (1985). *Habits of the heart: Individualism and commitment in American life*. New York: Harper & Row.

Blatt, N. (1970). *Studies on the effects of classroom discussion upon children's moral development*. Unpublished doctoral dissertation, University of Chicago.

Blumberg, A. (1974). *Supervisors and teachers, a private cold war*. Berkeley, CA: McCutchan.

Bowers, C. A. (1987). *Elements of a post-liberal theory of education*. New York: Teachers College Press.

Boyer, E. (1983). *High school: A report on secondary education in America*. New York: Harper & Row.

Buber, M. (1970). *I and thou* (W. Kaufmann, Trans.). New York: Scribner.

Cherryholmes, C. H. (1988). *Power and criticism: Poststructural investigations in education*. New York: Teachers College Press.

Cusick, P. A., & Wheeler, C. W. (1988). Educational morality and organizational reform. *American Journal of Education*, 96, 231-255.

Eisenstadt, S. N. (1968). *Max Weber: On charisma and institution building*. Chicago: University of Chicago Press.

Foster, W. (1986). *Paradigms and promises: New approaches to educational administration*. Buffalo, NY: Prometheus.

Freire, P. (1970). *Pedagogy of the oppressed* (M. B. Ramos, Trans.). New York: Herder & Herder.

Gilligan, C. (1977). *In a different voice: Women's conception of self and morality*. Cambridge, MA: Harvard University Press.

Giroux, H. A. (1988). *Schooling and the struggle for public life*. Minneapolis: University of Minnesota Press.

Goodlad, J. I. (1984). *A place called school*. New York: McGraw-Hill.

Greenfield, W. (1987, April). *Moral imagination and value leadership in schools*. Paper presented at the annual meeting of the American Educational Research Association, Washington, DC.

Habermas, J. (1973). *Legitimation crisis*. Boston: Beacon.

Higgins, A., Power, C., & Kohlberg, L. (1984). The relationship of moral atmosphere to judgements of responsibility. In W. Kurtines & J. Gerwirtz (Eds.), *Morality, moral behavior and development*. New York: Wiley Interscience.

Hollenbach, D. (1979). *Claims in conflict*. New York: Paulist.

Horkheimer, M. (1974). *Eclipse of reason*. New York: Seabury.

Hoy, W. K., & Kupwersmith, W. (1984). Principal authenticity and faculty trust. *Planning and Changing*, *15*, 80-88.

Jennings, B. (1983). Interpretive social sciences and policy analysis. In D. Callahan & B. Jennings (Eds.), *Ethics, the social sciences and policy analysis* (pp. 3-35). New York: Plenum.

Kimbrough, R. B. (1985). *Ethics: A current study for educational leaders*. Arlington, VA: American Association of School Administrators.

Kohlberg, L. (1969). Stage and sequence: The cognitive-developmental approach to socialization. In D. Goslin (Ed.), *Handbook on socialization theory and research* (pp. 347-480). Chicago: Rand McNally.

BEST COPY AVAILABLE

Kohlberg, L. (1971). From is to ought: How to commit the naturalistic fallacy and get away with it in the study of moral development. In T. Mischel (Ed.), *Cognitive development and epistemolgy* (pp. 151-235). New York: Academic Press.

Kohlberg, L. (1980). High school democracy and educating for a just society. In R. L. Mosher (Ed.), *Moral education: A first generation of research and development* (pp. 20-57). New York: Praeger.

Kohlberg, L. (1981). *The meaning and measurement of moral development*. Worchester, MA: Clark University Press.

Lakomski, G. (1987). Values and decision making in educational administration. *Educational Administration Quarterly, 23(3)*, 71-82.

MacIntyre, A. (1984). *After virtue* (2nd ed.). Notre Dame, IN: University of Notre Dame Press.

MacMurray, J. (1961). *Persons in relation*. London: Faber and Faber.

Niebuhr, R. (1935). *An interpretation of Christian ethics*. New York: Harper & Brothers.

Noddings, N. (1984). *Caring: A feminine approach to ethics and moral education*. Berkeley, CA: University of California Press.

Noddings, N. (1988). An ethic of caring and its implications for instructional arrangements. *American Journal of Education*, 96, 215-230.

Pateman, C. (1980). "The disorder of women": Women, love and the sense of justice. *Ethics*, *91*(1), 20-34.

Purpel, D. (1989). *The moral & spiritual crisis in education*. Granby, MA: Bergin & Garvey.

Rawls, J. A. (1971). *A theory of justice*. Cambridge, MA: Harvard University Press.

Raywid, M. A. (1986, April). *Some moral dimensions of administrative theory and practice*. Paper presented at the annual meeting of the American Educational Research Association, San Francisco.

Schindler, D. L. (1986). On the foundations of moral judgment. In G. F. McLean, F. E. Ellrod, D. L. Schindler, & J. L. Mann (Eds.), *Act and agent: Philosophical foundations for moral education and character development* (pp. 271-305). Lanham, MD: University Press of America.

Schon, D. A. (1983). *The reflective practitioner: How professionals think and act*. New York: Basic Books.

Sergiovanni, T. J. (1985). Landscapes, mindscapes and reflective practice in supervision. *Journal of Curriculum and Supervision*, *1*, 5-17.

Sergiovanni, T. J., & Starratt, R. J. (1988). *Supervision: Human perspectives* (4th ed.). New York: McGraw-Hill.

Sizer, T. R. (1984). *Horace's compromise: The dilemma of the American high school*. Boston: Houghton Mifflin.

Starratt, R. J. (1984). The underside of supervision. *Impact*, *19*, 5-16.

Starratt, R. J. (1990). *The drama of schooling/the schooling of drama*. London: Falmer.

Strike, K., Haller, M., & Soltis, J. (1988). *Ethics of school administration*. New York: Teachers College Press.

Sullivan, W. M. (1986). *Reconstructing public philosophy*. Berkeley, CA: University of California Press.

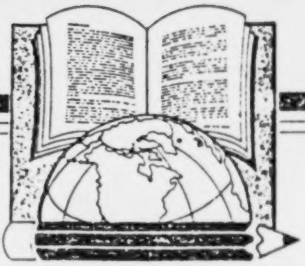
Vandenberg, D. (1990). *Education as a human right*. New York: Teachers College Press.

Walzer, M. (1985). *Exodus and revolution*. New York: Basic Books.

Wynne, E. A. (Ed.). (1982). *Character policy: An emerging issue*. Washington, DC: University Press of America.

Young, R. (1990). *A critical theory of education*. New York: Teachers College Press.

BEST COPY AVAILABLE



Citizenship Education for a Pluralistic Democratic Society

The Social Studies, September/October, 1990, p. 210-214.
Reprinted with permission of the Helen Dwight Reid
Educational Foundation. Published by Heldref Publications,
1319 18th Street, N.W., Washington, DC 20036-1802.
Copyright 1990.

JAMES A. BANKS

Mixing and blending citizenship and multicultural education present tremendous challenges as well as opportunities as the United States enters the twenty-first century. It is easier to describe the challenges that diversity poses to citizenship and citizenship education than to conceptualize, develop, and implement creative ways to deal with these challenges and transform them into opportunities.

A major challenge facing the United States today is how to create effective and reflective citizens out of the thousands of immigrants that are entering the nation each year (Banks in press) and how to include the millions of indigenous people of color who remain largely on the fringes of American society, politically alienated within the commonwealth, and who share little in the nation's wealth. The American dream remains, for most people of color in the United States (e.g., African Americans and Hispanic Americans), elusive and deferred. The gap between the relatively affluent 85 percent of U.S. society and the desperately poor 15 percent of the population continues to widen (Staff of *Fortune*, 1990). This gap is divided heavily along racial lines.

Poverty: A Challenge to Citizenship Education

An increasing percentage of the nation's school-age youths are victims of poverty, confined and isolated in low-income inner-city communities. In 1990, about one of every four children in the United States was a victim of poverty ("Poverty Rate" 1990). The proportion of children living in poverty is expected to increase in the years ahead, from about 21 percent of all children in 1984 to 27 percent of all children in 2020 (Pallas, Natriello, and McDill 1989). The large number of American youths who are victims of poverty poses a serious problem for the development of effective citizens. Youths who are victims of poverty are at a high risk of becoming school dropouts, experiencing academic failure, and engaging in antisocial behavior.

It is very difficult for youths who drop out of school or who experience academic failure to become effective and productive citizens in a post-industrial, knowledge-focused society. Effective citizens in the twenty-first century must have the knowledge, attitudes, and skills needed to compete in a global world economy that is primarily service- and knowledge-oriented. All of the new jobs and most of the new wealth created between now and the turn of the century will be in service industries (Johnston and Packer 1987). Knowledge-oriented service jobs, in fields such as education, health, and trade, require high-level reasoning—both analytical and quantitative—and communication skills. Yet, if the current levels of educational attainments among most U.S. youths of color continue, the nation will be hard pressed to meet its labor needs with its own citizens. There will be a mismatch between the skills of a large percentage of the workers in the United States and the needs of the labor force.

There will not be a sufficient number of whites, and particularly white males, to meet U.S. labor demands in the early years of the next century. Between 1980 and 2000, about 83 percent of the new entrants to the labor force will be either women, people of color, or immigrants (Johnston and Packer 1987, p. xx.). Native white males will make up only 15 percent of the new entrants to the labor force during this period. Consequently, to meet workforce demands in the early years of the next century, women and people of color will have to enter scientific and technical fields in greater numbers.

Citizenship Education for a Changing America

An important implication of the demographic trends described above is that a major goal of citizenship education must be helping low-income students and students of color develop the knowledge, attitudes, and skills needed to participate in the mainstream workforce and in the mainstream society in the twenty-first century. This goal is essential but not sufficient. Moreover, it is impossible to attain without transforming and restructuring institutions and institutionalizing new goals and ideals within them. We must also rethink and transform the goals of our nation if we are to enter the twenty-first century as a strong, democratic, and just society.

I do not believe that our schools, as they are currently structured, conceptualized, and organized, will be able to help most students of color, especially those who are poor and from cultures that differ from the school culture in significant ways, to acquire the knowledge, attitudes, and skills needed to function effectively in the knowledge-oriented society of the next century. Our schools were designed for a different population at a time when immigrant and poor youths did not need to be literate or have basic skills to get jobs and to become self-supporting citizens.

When large waves of immigrants entered the United States near the turn of the century, jobs in heavy industry that required little knowledge or skills were available. Thus, the school was less important as a job-preparatory institution than it is today. As schools evolved, they have worked best in reinforcing dominant societal ideologies and social-class stratification, as well as helping to socialize youths from various social-class groups into their future societal roles. Our schools have not been required before in our history to perform a transformative function.

To help students of color and low-income students to experience academic success, and thus to become effective citizens, the school must be restructured so that these students will experience success within a nurturing, personalized, and caring environment. Some fundamental reforms will have to occur in schools for this kind of environment to be created. Grouping practices that relegate a disproportionate number of low-income students and students of color to lower-tracked classes in which they receive an inferior education will have to be dismantled (Oakes 1985). A norm will have to be institutionalized within the school that states that all students can and will learn, regardless of their home situations, race, social class, or ethnic group.

The theories and interventions developed and implemented by researchers such as Edmonds (1986) and Comer (1988) can help schools bring about the structural changes needed to institutionalize the idea that all children can and will learn. Innovative ways will need to be devised that will involve a joint parent-school effort in the education of students of color. Most parents want their children to experience success in school, even though they may have neither the knowledge nor the resources to actualize their aspirations for their children. Successful educational interventions with low-income students and students of color are more likely to succeed if they have a parent-involvement component, as Comer has demonstrated with his successful interventions in inner-city, predominantly black schools. Because of the tremendous changes that have occurred in American families within the last two decades, we need to rethink what parent involvement means and to formulate new ways to involve parents at a time when large numbers of school-age youths are from single-parent or two-working parent families.

The Need to Create a Transformed Society

Our goal should not be merely to educate students of color or white mainstream students to fit into the existing workforce, social structure, and society. Such an education would be inimical to students from different cultural groups because it would force them to experience self-alienation. It would fail to incorporate their voices, experiences, and perspectives. This kind of unidimensional, assimilationist education would also create problems for the citizenship and national identity of youths of color. When they are forced to experience an education, sponsored by the state, that does not reflect their cultures and experiences, the message is sent that they are not an integral part of the state and national culture. To develop a clarified national identity and commitment to the nation, groups and individuals must feel that they are integral parts of the nation and national culture.

Citizenship education in a multicultural society must have as an important goal helping all students, including white mainstream students, to develop the knowledge, attitudes, and skills needed not only to participate in, but also to help transform and reconstruct, society. Problems such as racism, sexism, poverty, and inequality are widespread within U.S. society and permeate many of the nation's institutions, such as the workforce, the courts, and the schools. To educate future citizens merely to fit into and not to transform society will result in the perpetuation and escalation of these problems, including the widening gap between the rich and the poor, racial conflict and tension, and the growing number of people who are victims of poverty and homelessness.

A society that has sharp divisions between the rich and the poor, and between whites and people of color, is not a stable one. It contains stresses and tensions that can lead to societal upheavals and racial polarization and conflict. Thus, citizenship education for the twenty-first century must not only help students to become literate and reflective citizens who can participate productively in the workforce but also teach them to care about other people in their communities and to take personal, social, and civic action to create a humane and just society.

A Curriculum for Multicultural Literacy and Citizenship

Students must develop multicultural literacy and cross-cultural competency if they are to become knowledgeable, reflective, and caring citizens in the twenty-first century. To acquire the skills needed for effective citizenship in a multicultural society, students must be helped to view U.S. history and culture from new and different perspectives, must acquire new knowledge about U.S. society, and must be helped to understand knowledge as a social construction. Knowledge is neither neutral nor static but is culturally based, perspectivistic, dynamic, and changing.

Conceptualizing knowledge as socially constructed and dynamic conflicts with the view of knowledge popularized by writers such as Hirsch (1987) and Ravitch and Finn (1987). These writers conceptualize knowledge as static and neutral and believe that a major goal of schooling should be to help students to memorize lists of facts that have been identified by experts. Although it is important for all U.S. citizens to master a common body of knowledge, it is just as important for students to understand the process by which knowledge is created, its latent assumptions and premises, the purposes for which it was created, and the major interests that it serves.

Much of the knowledge institutionalized within the nation's shared institutions, such as schools, colleges, and universities, reflects the interests, goals, and purposes of dominant groups within society. Their interests are described as identical with the public interest. The knowledge institutionalized within these should reflect the experiences and goals of all groups within society and should promote justice, the common good, civic virtue, and other democratic values. All groups within society should participate in the construction of the knowledge to be shared in the nation's schools.

Since the founding of the United States, much of the knowledge that has become institutionalized within the educational system has perpetuated racism (Franklin 1976; Ladner, 1973), sexism (Lerner 1979), and inequality (Ryan 1971). Important examples of such knowledge are the views of slaves as happy and carefree, Indians as hostile, and the idea that the westward expansion of the United States civilized and brought salvation to the American Indians.

Scholars of color have challenged institutionalized views of their people since at least the late nineteenth century when George Washington Williams published the first history of African Americans in the United States, *History of the Negro Race in America from 1619 to 1880:*, two volumes, 1882, 1883 (Franklin 1985). Other challenges to institutionalized views of African Americans and other peoples of color were written by scholars such as Carter G. Woodson (1933) and W. E. B. Du Bois (1935) and a score of African American, Hispanic, and American Indian scholars in the 1960s and 1970s (Deloria 1969; Acuña 1972; Ladner 1973).

Many of the long-established, blatant stereotypic conceptions about people of color that were part of education and popular culture have disappeared as a result of challenges by the ethnic protest movements of the 1960s and 1970s. New and more subtle ones, however, continue to be formulated, popularized, and perpetuated. The disadvantaged, low-income child of the 1960s has become the at-risk child in the 1990s (Cuban 1989).

To become effective citizens in the twenty-first century, students must be knowledgeable about the conceptions of various ethnic and racial groups within society, how these conceptions were constructed, and their basic assumptions and purposes. They must also be helped to formulate their own knowledge and perceptions of various groups and their roles in society and to develop the ability to justify rationally the validity and accuracy of the knowledge and concepts they acquire. Students must become active constructors, as well as thoughtful consumers, of social, historical, and political knowledge.

Teaching about Knowledge as a Construction Process

Teachers can use two important concepts in U.S. history to help students better understand the ways in which knowledge is constructed and participate in rethinking, reconceptualizing, and constructing knowledge. The New World and the European discovery of America are two central ideas that are pervasive in the school and university curriculum, as well as within the popular culture. The teacher can begin a unit focused on these concepts with readings, discussions, and visual presentations that describe the archaeological theories about the people of the Americas nearly forty thousand years ago by groups that crossed the Bering Strait while hunting for animals and plants to eat. The students can then study about the Aztecs and other highly developed civilizations that were established in the Americas prior to the arrival of the Europeans in the fifteenth century.

After the study of the native American cultures and civilizations, the teacher can provide the students with brief accounts of some of the earliest Europeans, such as Columbus and Cortés, who came to America. The teacher can then ask the students what they think the term the New World means, whose point of view it reflects, and what other and more neutral words describe the Americans. The students could then describe the European discovery of America from two different perspectives: the point of view of an Arawak Indian (Olsen 1974), the tribe that was living in the Caribbean when Columbus arrived there in 1492, and the point of view of an objective, or neutral, historian who has no particular attachment to either American Indian or European society.

The major objective of this lesson is to help students to understand knowledge as a social construction and to understand how concepts such as the New World and the European discovery of America are not only ethnocentric and Eurocentric terms but also are normative concepts that serve latent but important political purposes, that is, the justification of the destruction of native American peoples and civilization by Europeans such as Columbus and those who came after him. The New World is a concept that subtly denies the political existence of the Indians and their nations prior to the coming of the Europeans.

The goal of teaching knowledge as a social construction is not to make students cynics or to encourage them to desecrate European heroes such as Columbus and Cortés. Rather, the aim is to help students to understand the nature of knowledge, the complexity of the development of U.S. society, and to understand how the history that becomes institutionalized within a society primarily reflects the perspectives and points of views of the victors rather than the vanquished. When students view this construction of knowledge within a global context, they will be able to understand how the creation of historical knowledge in the United States parallels the creation of knowledge in other democratic societies and develops through a much more open and democratic process than the procedure in totalitarian nations.

Another important goal of teaching knowledge as a construction process is to help students to develop higher-level thinking skills and empathy for the peoples who have been victimized by the expansion and growth of the United States. When diverse and conflicting perspectives are juxtaposed, students are required to compare, contrast, weigh evidence, and make reflective decisions. They are also able to develop an empathy and an understanding of each group's perspective and point of view. The creation of their own versions of events and situations, and new concepts and terms, also requires students to reason at high levels and to think critically about data and information.

Teaching about Contradictions and the Future of America

Citizenship education for the twenty-first century must also help students to understand and to deal reflectively with the contradictions that result from the ideals within American society (such as those that make up the American Creed, that is, liberty, justice, and equality) and the racial discrimination that they will experience or observe in history, current affairs, and the wider society or in the school community. Too often, educators remain silent about these contradictions, thus causing students to become cynical and distrustful of the school and its curriculum. When the schools fail to recognize, validate, and testify to the racism, poverty, and inequality that students experience in their daily lives, the students are likely to view the school and the curriculum as a contrived and sugarcoated place that is out of touch with the real world and the struggles of students' daily lives.

The school must confront and help students to deal reflectively with what Mydral (1944) calls "The American Dilemma," the situation created by the gap between American democratic ideals and American racism. Some people of color, both children and adults, feel a modicum of resentment and betrayal when they are required to say these words in the *Pledge of Allegiance*, "With liberty and justice for all." Schools must recognize that such ambivalent feelings are caused by the institutionalized racism and discrimination that people of color have experienced historically and still experience today.

The school should also help students to recognize and understand the ambivalence that many of them feel toward the *Pledge of Allegiance* and to understand that American Creed values are ideals—not yet realities—that we must, as a nation, work to realize. Students of color, as well as mainstream white students, must also understand (1) that they have a personal role to play in helping to make American democratic ideals a reality; (2) that ideals are never completely achieved in any human society but provide needed directions and goals for a nation-state; (3) that equality for people of color and women in the United States has increased over time; and (4) that American democratic ideals, such as justice and equality, legitimized and sanctioned the claims and goals of the civil rights movement of the 1960s and 1970s (Branch 1988).

The nation's students, both mainstream students and students of color, must understand that the future of America is in their hands and that they can shape a new society when the torch is passed to their generation. We must inspire students to dream things that never were and to acquire the knowledge, vision, and commitment needed to create a caring and just society.

REFERENCES

Acuña, R. 1972. *Occupied America: The Chicano struggle toward liberation.* San Francisco: Canfield Press.

Banks, J. A. (in press). *Teaching strategies for ethnic studies.* 5th ed. Boston: Allyn and Bacon.

Branch, T. 1988. *Parting the waters: America in the King years 1954-63.* New York: Simon and Schuster.

Comer, J. P. 1988. Educating poor minority children. *Scientific American* 259 (5): 42–48.

Cuban, L. 1989. The "at-risk" label and the problem of urban school reform. *Phi Delta Kappan* (June): 780–801.

Deloria, V., Jr. 1969. *Custer died for your sins.* New York: Avon Books.

Du Bois, W. E. B. 1962. *Black reconstruction in America 1860–1880.* New York: Atheneum (originally published in 1935).

Edmonds, R. 1986. Characteristics of effective schools. In *The school achievement of minority children: New perspectives*, ed. U. Neisser. Hillsdale, N.J.: Lawrence Erlbaum Associates.

Franklin, J. H. 1976. *Racial equality in America.* Chicago: The University of Chicago Press.

Franklin, J. H. 1985. *George Washington Willimams: A biography.* Chicago: The University of Chicago Press.

Hirsch, E. D., Jr. 1987. *Cultural literacy: What every American needs to know.* New York: Houghton Mifflin.

Johnston, W. B., and A. B. Packer. 1987. *Workforce 2000: Work and workers for the 21st century.* Washington, D.C.: U.S. Government Printing Office.

Ladner, J., ed. 1973. *The death of white sociology.* New York: Vintage.

Lerner, G. 1979. *The majority finds it past: Placing women in history.* New York: Oxford University Press.

Myrdal, G. 1944. *An American dilemma: The Negro problem and modern* *democracy*. New York: Harper & Row.

Oakes, J. 1985. *Keeping track: How schools structure inequality*. New Haven: Yale University Press.

Olsen, F. 1974. *On the trail of the Arawaks*. Norman: University of Oklahoma Press.

Pallas, A. M., G. Natriello, and E. L. McDill. 1989. The changing nature of the disadvantaged population: Current dimensions and future trends. *Educational Researcher* 18(5): 16–22.

Poverty rate is up sharply for very young, study says, *New York Times*, April 16, 1990, p. A7.

Ravitch, D., and C. E. Finn, Jr. 1987. *What do our 17-year olds know? A report of the first national assessment of history and literature*. New York: Harper & Row.

Ryan, W. 1971. *Blaming the victim*. New York: Vintage.

Staff of *Fortune*. An American vision for the 1990s, *Fortune*, March 26, 1990, pp. 14–16.

Woodson, C. G. 1933. *The mis-education of the Negro*. Washington, D.C.: The Associated Publishers.

SECTION II:

SUCCESSFUL PROGRAMS IN CARING AND ETHICAL SCHOOLS AND CLASSROOMS

Reprinted with permission from JoAnn Harvey, Swanton Community School, Swanton, Vermont.

Children and Peace: An Opportunity for Inquiry

by JoAnn Harvey
Swanton Elementary School

In a community of young children who are encouraged to make choices and work independently, conflict is inevitable and resolutions can be creative. I believe it is in this creativity that real peace abides.

Adults often help children solve their social problems by separating the aggressive children or sizing up the situation and enforcing an adult-conceived idea of a good solution. In classrooms where solutions to problems are doled out by the teacher as the ultimate authority, the same conflicts continue to arise. Where children do not take responsibility for resolving their own conflicts, the conflicts are not being solved, just postponed.

I began my own inquiry about conflict resolution by modeling the view of conflicts as opportunities, rather than as negative interruptions. I was team teaching in a multiage classroom in a small rural town in Vermont.

The concept of conflicts as opportunities became clearer to me when we were preparing for a field trip. The day of the field trip had arrived. Bathroom trips were made and lunches were packed. The children and their chaperones were lined up and ready to go. Where were the buses? My co-teacher asked, "Didn't you tell the principal to order a bus for today?" I replied, "No, I thought you were going to." A problem? Yes! An opportunity? Yes again! The buses were ordered and the field trip was a success but we had a lot to talk about.

We discussed what happened with the children. As a first step, we identified the problem. We then listened to one another's ideas about this miscommunication. We asked what we could do to avoid having this happen again. The children helped us think of many ideas to avoid the problem in the future. (1) Make a list of jobs you each have to do to prepare for the field trip; (2) Call each other on the phone to be sure you have done everything; (3) Put the list of jobs up for everyone in the classroom to see so everyone can help remember.

Taking the time to process and resolve conflicts led to the creation of a "Peace Center." When students come to me with a problem, I mediate initially and walk them through the "Conflict Resolution Steps:" (1) Identify the problem; (2) Listen to your friend; (3) Think of a solution. The children tell me their stories - "I was sitting in that chair and she got into it" - and I respond with, "It sounds like you have a problem. What do you do when you have a problem?" The children quickly become aware that I am not the solution-giver and they respond with, "Go to the Peace Center," sometimes happily and sometimes reluctantly. At the Peace Center the children work through the "conflict resolution steps." Their solutions are often more creative than those I would have suggested. I ask them to inform me of their solutions when they are done to assure that the solution is agreeable to both parties.

The only time I ever enforce a rule is when the solution is, "We're not going to play with each other or sit together." My response is, "I'm glad you came up with a solution, but I need to trust that in the future you both can get along when you are together. Before you start your solution, I would like you to show me that you can work cooperatively for about 5 minutes. If you still want to be separate after that, that's fine." I need to subtly supervise this activity for some students. Usually the children continue to work together far past the 5 minutes!

Currently I teach kindergarten in a large rural town in Vermont. The Peace Center is alive and active in this classroom. Midway through the year the children begin using the Peace Center independently. One day a few of the children were huddled around the center, talking after their recess. They were resolving a friendship issue that had come up on the playground. When I asked if I could be of any help "We'll tell you when we come up with a solution that everyone agrees with" is all the information they would give me.

I believe that these children are beginning to see their problems as opportunities for creative solutions and as important learning. I also believe that encouraging children to work through and not ignore conflicts with others stimulates lasting resolutions. I continue to ask questions about this work, among them: How does the practice of conflict resolution influence problem-solving in the content areas? My hope is that many carefully nurtured, peaceful classrooms will eventually result in a more peaceful world community.

Reprinted with permission from Educational Leadership, November 1990.

Raising Students' Social Consciousness in South Hadley, Massachusetts

Mosier Elementary School is committed to increasing students' awareness of environmental issues early on so that they have time to do something about them.

The Mosier Elementary School—with 450 students in grades 3–5—in South Hadley, Massachusetts, has moved from scattered efforts toward a consistent and still-evolving series of programs to raise students' awareness of their responsibility toward the environment and humanity. It all began in January 1989, when we invited a young man working in a New York City shelter for the homeless to speak to our 5th graders. Afterward, when students asked what they could do, they were surprised to learn there are homeless shelters and soup kitchens in nearby Holyoke. By spring, our six 5th grades had begun to make sandwiches with food donated from home every Friday at a center called Kate's Kitchen. And by the fall of 1989, *all* classes were participating. It's been over a year now—no parents have complained their child missed lunch in the cafeteria or time in class—and we haven't missed a Friday lunch yet.

More Than a Slogan

This student-initiated program gave the faculty cabinet some ideas when we met to select our annual schoolwide theme. We felt the students needed a coherent philosophy—not just a slogan—to focus our efforts. Feeling strongly that environmental issues must become part of daily life, we developed this statement, sent it to all parents, and posted it throughout the building:

> The Mosier School students and staff value the Earth and understand the need to protect its environment. Our aim is to live in harmony with the earth and its many kinds of human, plant and animal inhabitants.

Statements of philosophy are, of course, not enough. We needed knowledge for our students and for the staff as well. With a small grant from a local firm, we employed a part-time high school environmental education teacher to provide resources for the teachers and conduct two after-school clubs for interested students. In addition, the teachers adopted as one of their yearly goals "furthering environmental awareness," pursuing it by assigning novels with relevant themes, examining the oil spill in Alaska, and investigating the role of people in hastening the natural erosion of Cape Cod.

In midyear, one teacher (a former GreenPeace worker) helped her students make daily informational announcements over the public address system about energy use and waste, the effects of the Amazon forests on our climate, and the like. About the same time, we included home audit forms in our newsletter for parents, and each class completed an audit of their use of resources. Recycling receptacles appeared in all classrooms, in offices, and in the cafeteria. And, as part of their fundraising efforts, the PTO conducted several successful bottle drives.

From kindergarten on, students must begin the process of internalizing good environmental practices.

In late May we celebrated with a spring gala, including performances of students' original plays, a chorus program featuring songs about Mother Earth, and displays throughout the school. The most dramatic event occurred when all the students, accompanied by the band, marched to the center of town with each class representing—through costumes, hats, masks, or floats created in art class—concerns such as acid rain, endangered species, or the rain forest.

More Work to Do

Now we realize that some of our efforts can't be accomplished at the building level alone: we need districtwide commitment. From kindergarten on, students must begin the process of internalizing good environmental practices. To get the ball rolling, our cabinet has met with their counterparts from other schools to establish a district committee.

We have taken the first steps, and our awareness levels are high. Now students are beginning to ask uncomfortable questions: *Why are the cafeteria hamburgers wrapped in aluminum foil? Why do we need plastic bags in every wastebasket? Why are there unoccupied expensive condominiums when families of fellow students must move out of town for lack of low-cost housing?* They are beginning to realize their generation has a major responsibility ahead. However, changing habits of waste will be difficult in a society that encourages that waste. Now we need to confront our bad habits, sharpen our critical thinking, and resolve the conflicts between human needs and shrinking resources. ☐

Anita Page is Principal, Mosier Elementary School, 101 Mosier St., South Hadley, MA 01075.

Today's Kids Care About Social Action

Reprinted with permission from Educational Leadership, September 1991.

There's no lack of interest in social action among children—it's teachers who need more skill and experience to help teach kids to become effective citizens.

BARBARA A. LEWIS

Are today's youth more interested in video games, loud music, or chlorofluorocarbons (CFC's)? Certainly at first glance most don't appear to be overly interested in CFC's or getting involved in any kind of social action. They "show little grasp of the responsibilities that accompany the freedoms of citizenship, and they find politics and government remote from their lives and concerns."[1]

Yet an increasing number of young people are rating social action as a priority in their lives. They're fighting drug abuse and alcoholism, getting involved in recycling efforts, lobbying for clean air, campaigning for representation on local school boards.

My Jackson Elementary 4th-6th students are a case in point. They identified a potentially hazardous waste site just three blocks from the school—a barrel recycling plant with a stockpile of more than 50,000 drums, many of which contained residues of everything from molasses to hazardous chemicals.

These children ignored the advice of state health officials, who told them there was nothing they could do to improve the situation. They were fascinated with this problem—it was not an imaginary situation or a case study in a textbook—it existed in their neighborhood. With astonishing enthusiasm they passed petitions, conducted surveys, wrote resolutions, spoke at meetings throughout the community, and initiated the state's first hazardous waste fund. They began a two-year odyssey that took them out of the classroom into the community, the city, and finally, into the halls of the state legislature.

Through their participation in Community Problem Solving,[2] these children have since tackled the legislature again and pushed through their own law for a $10,000 "Leaf It To Us Fund" for children to plant over a thousand trees. They've also obtained $10,000 through the city government for much needed sidewalk repairs in their neighborhood. They have spoken at the United Nations, have lobbied Congress in Washington, D.C., and have met President George Bush and seen Ronald Reagan and Margaret Thatcher. This is pretty hot stuff for kids from the school with the lowest income per capita in the Salt Lake City School District.

Learning How to Participate

These children are not exceptions. Many young people today care about social action—kids like John Clark Hill, a high school student in Homer, Georgia, who pleaded for saving his town's historic courthouse, which was scheduled for demolition. He gave speeches, created bumper stickers, spoke on the radio, painted signs. Because of his efforts the courthouse was restored instead of destroyed.

One stimulus for social action is coming from the federal government, which recently, for the first time in history, set six goals for education—one of which reads, "All students will be involved in activities that promote and demonstrate good citizenship, community service, and personal responsibility."[3]

Students at Tenakill School in New Jersey are attempting to amend the U. S. Constitution to include the citizen's right to clean air, water, and land.[4] And on Earth Day, 1990, thousands of young people who have grown concerned over the future of the planet participated in the activities. The environmental crisis has torn these children away from their video games.

What distinguishes those young people who don't get involved from those who do? Uninvolved youth often feel powerless to change things. They see themselves as being the receivers rather than the initiators of action, but that doesn't mean they don't care.

Young people who get involved in social action have usually learned how to participate through their associations with caring teachers and adults. The adults function as facilitators who cheer the children on, allowing them to make their own decisions.

In a recent survey of over 1,000 15- to 24-year-olds in Rhode Island and Missouri, 42 percent felt that "no one asks young people to get involved or shows them how" And more interestingly, a whopping 51 percent expressed their support for making community service a requirement for high school graduation.[5]

Facilitating Students' Social Action

The problem is not a lack of interest among youth, but a lack of skills and

BEST COPY AVAILABLE

experience among educators. Gaining these skills should become their top priority. But how can teachers teach social involvement when they lack this experience? To begin with, they should know that teaching citizenship involvement does not demand a whole new curriculum. On the contrary, it merely involves extending a subject into real life. To do this, it's helpful to keep four concepts in mind: problem, process, produce, and present.

Problem. Traditionally, teachers present the problems to be studied in classrooms. However, if they want to engage students' interest in citizenship participation, they must allow them to identify problems and to carry out their own plans of action. Otherwise, the teacher's projects will likely be received with a mumbled chorus of "boring" from the students.

A teacher can use any topic students have researched to initiate discussions about real problems. If students happen to be studying animals, the teacher might ask, "What kinds of problems do animals *cause* or *have* in the community?" Since the students are studying the topic, they will have knowledge to easily brainstorm many different kinds of real problems.

For example, when the children at Jackson Elementary discovered the potentially hazardous waste site and began to study it, the first problem they chose to tackle was how to remove the barrels. When this succeeded, they chose to work to "clean up all hazardous waste sites in Utah."

Process. Once again, it has traditionally been teachers who identify the process to accomplish the learning goal. But to increase enthusiasm for citizenship participation, the students should brainstorm what they need to do. For example, after Jackson children had chosen their problem, I helped them sharpen their effective speaking, public relations, and writing skills so that they could create effective products. When they chose to change a state law, I taught them the process of passing a bill.

The process automatically carries the project straight across the curriculum in a holistic approach to teaching. It may require learning language arts skills in telephoning, speaking, and writing letters and proposals. It involves the students in such experiences as researching, working with agency officials, passing petitions, lobbying, and passing laws and ordinances. It might transfer into science and health with investigations into water pollution or causes of diseases. Math skills come into play when students conduct surveys (statistics), fundraising efforts, and calculate possible profits. Music and art talents are used when the students decide to advertise. The possibilities are endless.

Produce. Children can create their own ideas for producing a project. Children at Bellamy Middle School in Chicopee, Massachusetts, read a newspaper article indicating that the city's sludge froze during the winter and couldn't be carted to the dump. The city's proposed solution (product) was to build a $120,000 brick building around the sludge to keep it warm in the winter. The Bellamy students visited the site, surveyed it, and smelled it firsthand. Then they decided to write up a proposal (their product) to build a $400 greenhouse over the sludge. They sent the proposal to city planners. Officials adopted the idea at a savings of $119,500.

What kinds of products should teachers encourage children to produce? Successful phone calling is a simple place to begin. Students often fail at this initial step. For example, Joe may get access to use the school phones (which might require a notarized letter from his parent). He dials the main number for the Department of Transportation seeking information on the placement of a street light near the school. It takes four transfers before he reaches the correct party who can help him. Ms. So-and-So says she will mail some information to Joe and asks for the school address.

Joe panics. Although he can instantly recall all the states in the NFL, he doesn't know the school address. He asks Ms. So-and-So to wait, then runs into the secretary's office to find out the address. Seven people are lined up at the secretary's desk. By the time Joe gets the address and returns to the phone, Ms. So-and-So has hung up. Joe can't remember how to get through to her again and gives up. His first attempt to become involved in citizenship, and he stubs his toe and loses interest.

Contrast this to the successful telephone results of two Jackson kids: One mother reported, "I couldn't believe it. The phone rang last night, and it was the health department asking for my daughter. I wondered why would the health department call Melissa? Did she have head lice? Well, it just turned out they were returning her call for some information." The mother beamed with pride.

The second student's mother said, "That's nothing. I answered the phone the other day, and it was the mayor's office asking for Heather. My mouth just fell right open. I've never seen the mayor in person. So Heather casually picks up the phone and says, 'Oh, hi, Pete.' "

Other citizenship products might include speeches, letters–to–editors, surveys, petitions, proposals, proclamations, interviews, participation on local boards and councils, voter registration, campaigning, incorporating, media coverage and advertising, writing proposals, fundraising and applying for grants, lobbying and initiating ordinances and laws.[6]

Present. In most school rooms the Bellamy waste project would have ended with writing proposals. Students might have debated the possible solutions, or compared and analyzed them. While these experiences are highly valuable and should be included to teach appreciation of the democratic process, their applications will probably appear remote and detached. Young people need to learn to contribute, to take that last step of transfer, to see where their ideas connect to real life.

As students reach outward to solve problems to benefit others, the process internalizes, and they learn to better control their personal lives.

They need to *present* their products where they can make a difference: at a state agency, community council, business, PTA, legislature. This final step is where students develop the enthusiasm for citizenship responsibility.

No one could expect a child to learn to ride a bike by showing that child a drawing of bicycle parts and by discussing the laws of balance. The child learns by *riding the bike.*

Adding Suspense to the Curriculum

There are many benefits in teaching citizenship participation.

The most remarkable benefit is that, as students reach outward to solve problems to benefit others, the process internalizes, and they learn to better control their personal lives. This is particularly important for "at risk" students, because they learn firsthand that they can cause things to happen. They don't just have to remain the receivers of action. Self-esteem and personal worth skyrocket as a result of this sense of power.

Citizenship participation adds suspense to the curriculum. No one knows for sure what will happen next. Children anxiously await answers to letters, track legislation. When the Jackson children sat in the Utah Legislature watching the votes for their hazardous waste fund flash on the wall, they exhibited as much enthusiasm as if they had been counting points on the scoreboard at a basketball game.

When learning takes place through participation in the community, students gain an audience beyond the classroom and receive additional reinforcement. They learn from others why skills are important. Mentorships develop between students and community experts. Children at Jackson have developed a personal mentorship with the chairman of the city council by serving on the board. Others have developed mentorship relationships with the assistant to the mayor and the state forester.

Parents also become more involved. They drive their children to give speeches, interviews, community councils. Teachers, community people, and parents all cooperate to facilitate these learning experiences for the students. And, of course, the bonus is that students will actually find some solutions to problems that will benefit the school, community, state, and nation.

Allowing Children to Think

Not all teaching experiences need to be action related—that would be impractical and cumbersome. However, each student should have firsthand citizenship experiences as often as possible, preferably ones that allow some personal leadership.

Administrators can help by allowing teachers to explore with an open-ended curriculum, one in which the teacher's objective is simply, "to allow children to think and to solve a real problem." Teachers won't necessarily know ahead which direction the project will take, because students will determine the direction. The results of the citizenship experience might become the evaluation. What did the students accomplish? Did they clean up a vacant lot? Distribute flyers against drugs? Speak to community groups? Students might also provide a self-evaluation.

In addition to allowing an atmosphere that fosters creative thinking and exploration, administrators might examine district or state policies. Are there any restrictions that would inhibit citizenship experiences? Do policies prevent students from leaving the school except in a bus? Is there district liability coverage for all parents/teachers/volunteers who might transport children into the community in private cars? Do any antiquated rules imprison children inside the red brick walls?

Finally, educators should seize the opportunity to learn citizenship skills and to teach students to participate, because young people today do care about their future. As this occurs, the '90s will usher in a renaissance of social action, and children will lead the way to creative solutions to many problems.

Youth will not only become more confident in their own powers, they will create a better future for everyone. Apathy will begin to dry up and blow away in a whirlwind of young citizen responsibility. Lawmakers will find themselves with a whole new constituency. The world will become the classroom. ▭

[1] D. Fowler, (November 1990), "Democracy's Next Generation," *Educational Leadership* 48:11.

[2] A. B. Crabbe, (September 1989), "The Future Problem Solving Program," *Educational Leadership* 47: 27-29.

[3] (February 26, 1990), "The National Goals for Education," Joint Statement by the President and the Governors of the United States of America, White House Press Release.

[4] KAP-Kids Against Pollution. This is a kids' networking group. They are attempting to amend the Constitution and to mandate citizens' rights to clean water, air, land, and to teach environmental education in the schools. Tenakill School, 275 High St., Closter, NJ 07624, 201-768-1332.

[5] Ibid., Fowler, p. 11.

[6] B. A. Lewis, (1991), *The Kid's Guide to Social Action*, (Minneapolis: Free Spirit Pub., Inc.).

Author's note: If you would like a copy of *The Kid's Guide to Social Action* (1991), ask your local bookstore, or call the publisher, Free Spirit Publications, Inc., in Minneapolis: 800-735-7323 (735-READ).

Barbara A. Lewis is a 4th-6th grade teacher, Jackson Elementary, 750 W. Second N., Salt Lake City, UT 84109.

Reprinted with permission from Teaching Tolerance, Vol. 3, No. 2, 1994.

A Democracy of Third Graders

Kathy Nalle

My 3rd graders are seated in a circle, discussing classroom rules. "Can we bring our pets to school for sharing?" asks a bright-eyed girl who has a new kitten.

"Please, please!" begs one of the boys. "My dog loves kids. He'd let everyone pet him."

But on the other side of the circle another boy looks concerned. He shares details of his recent birthday party, where a friend had trouble breathing because of the family cat. The children are surprised to hear of such a thing. The circle becomes quiet. Then one boy speaks up: "I really like dogs and cats, but I'm allergic. I can't help it."

Discussing ideas, negotiating rules and solving problems is now an everyday occurrence in Room 15, where I teach a group of mostly middle-class students of widely diverse interests and abilities. But my classroom hasn't always been structured this way. I have spent much of my career as a manager, an arbitrator and, sometimes, a dictator. Then last year, after an eye-opening experience in a university/school collaboration project, I decided to try self-government in my classroom.

I gave my 8- and 9-year-olds responsibility for solving classroom problems. To my amazement, they accepted the challenge with enthusiasm.

An old coffee can at the front of the room functioned as a "community concerns box," and the notes children dropped into it raised all kinds of questions - everything from what to do when a bully attacked them on the playground to whether they could wear hats and chew gum in class. Meetings became the highlight of our day, and eventually we extended their length from 15 to 25 minutes.

Although last year went well, I worried that the democratic classroom idea would not be so easily repeated this year, especially considering the modifications I had decided to make. To the horror of many of my co-workers, I began this school year with only one classroom rule: Act at school the same way you are expected to act at home.

Last year's experience had taught me that voting sometimes caused the group to polarize and feelings to be hurt. This year, I insisted that all decisions would be made by consensus. Since consensus requires unanimous agreement, one dissatisfied group member would have veto power over any decision. I also had the right to contribute suggestions to our community box. As teacher, though, I did not have any special privileges during our decision-making meetings. Anxiously, I watched and listened to see how this group would react to their new freedom.

> While last year's group focused on individual rights and privileges, this group seemed more concerned with feelings.

The children quickly took the opportunity to speak their minds. While last year's group focused on individual rights and privileges, this group seemed more concerned with feelings. Our first task was to deal with students who were calling out answers and not allowing others to speak. Naturally, everyone agreed that taking turns was important and that people

continued on page 14

From Teaching Tolerance (Vol. 3, No. 2, 1994), published by the Southern Poverty Law Center, Montgomery, AL. Reprinted by permission.

A Democracy...(from p. 13)

should be able to express their ideas. But how to enforce this principle? As problems and options were discussed, the word "embarrassed" kept surfacing. The children did not want to punish their fellow students in a way that might seem humiliating.

When the students decided that having to stay in from recess would be too embarrassing to deal with, I learned new respect for the feelings of my youngsters. Finally, we determined that the penalty for talking out of turn should be to write 10 times, "I will not shout out in class." After a week of enforcing the rule, the class decided our mild penalty was so embarrassing that even it should be abolished. Maybe it was just luck, or maybe our discussion had deepened the children's sense of loyalty and concern for each other, but after we eliminated the punishment, the problem disappeared.

> After a week of enforcing the rule, the class decided our mild penalty was so embarrassing that even it should be abolished.

We dealt efficiently with most concerns until one day when the issue of bringing pets came up. The pet issue was complicated. Everyone liked pets, but some children had extreme allergies to dogs and cats. How could we all be happy and still respect the rights of others? Children with allergies could not give in, but children without allergies had a hard time appreciating the problem. We were deadlocked. It was obvious that we needed more information before we could decide. At this point we called in the school nurse for advice.

When the nurse arrived the next day, the children had an empty chair in our circle waiting for her. Along with information about allergies and their differing levels of severity, she related personal stories about her own children and how allergies had affected them. My students listened wide-eyed, eagerly asking questions. What if the cat only stayed in the room five minutes? What if the allergic person didn't touch the animal? What if the people allergic to the animal left the room while the pet was there?

As the nurse patiently answered each question, the children began to understand that allergies are unique and require individual attention. Forcing a solution upon another person could prove both dangerous and "embarrassing" (that dreaded feeling!).

After the nurse left, we discussed how everyone could make a choice without infringing on the rights of others. Finally, we decided that furry pets could visit as long as they were enjoyed outdoors. People who were allergic could look out the window, and the rest of the class could get close and touch the animal. Of course, pets could be shared in warm weather only, but that was a compromise we could all live with.

Since making the rule, we have had several cats, a dog, a hamster and a guinea pig come to visit. Everyone is happy with the arrangement, and no one feels "embarrassed" to do what is best for his or her needs.

In early December, I asked my students to reflect upon our daily meetings. I asked them four questions: "Are our meetings a good idea? Have you learned anything from our meetings? Should we keep doing this every day? Is it fun to tell your ideas?"

I wanted to find out what they really thought, so I asked that they write their opinions down and turn them in anonymously. The children found the idea of responding this way so exciting that some took out their scissors and literally cut their names out of their papers. This made me worry - what were they writing?

I was relieved to discover that most of the children had extremely positive opinions. Many made a point of saying they had begun to see the benefits of discussing problems with others. Here are some of their responses:

- I think our meetings are a good idea because it helps me figure out problems or concerns that people have.

- Yes, because if we didn't have meetings we might have a fight over something.

- Yes, because if something's wrong, we can fix it.

- I have learned that you can't always have your way.

- I have learned that not everyone is the same.

- I have learned that everyone has a right to their own opinion.

Surprisingly, many of the children who are quietest during the rest of the day, or who have difficulty reading, writing and doing their math lessons, do not miss a chance to voice an opinion during class meetings, and some have emerged as real leaders! The children are beginning to understand that everyone has a special identity. One child expressed this when he wrote, "I think we can learn about classmates by their ideas."

I have also found the tone of our entire day changing. Whereas at the beginning of the school year the children always wanted to know how long they had to complete an assignment, now the question is never asked.

My students have learned that thinking and decision-making are fun, but that they take time. Good answers require reflection. Listening to other points of view can be a lengthy process. Our pace is more relaxed, less competitive. Parents have shared with me that their children have a feeling of self-confidence as well as a new awareness of the feelings and needs of others.

As we work together and share ideas, we all find more creative answers to problems. I, too, am more relaxed and find myself gaining new perspectives. I am not afraid to say, "I've never thought of that. You've shown me a new idea." When the children see that their teacher is willing and even excited to explore new avenues, they find it easier to express themselves.

"Can we work with a friend?" is a constant question. Without thinking, children often leave their seat to complete assignments with others. They are proud of their work, and, best of all, they listen attentively to one another.

I had always valued a quiet classroom. But now I know that meaningful learning - like democracy itself - is sometimes noisy! Our daily discussions have helped me to know my students better. I see worries, frustrations and concerns, as well as demonstrations of empathy and problem-solving, that I would have missed in a regular academic setting.

We still do have our differences of opinion, and not all problems are quickly solved, but everyone agrees that a problem is not solved until we've found an answer acceptable to all. We have learned that every problem has many sides and appears differently to different people.

Most importantly, we are learning to see beyond our differences and identify the feelings - like embarrassment - that we all share. As one little boy in last year's class told his mom, "This year I am learning to read between the lines."

How It Works

The Class Meeting

To initiate a democratic classroom, begin by discussing the meaning of the word "community." Lead your students to the realization that each member of a community affects every other member. Then establish the fact that your classroom is a community and that every member has a right to express his or her concerns.

> They are proud of their work, and, best of all, they listen attentively to one another.

Display a decorated can or box labeled Community Concerns along with a pad of paper. Explain that anyone with a classroom-related problem can make

continued on page 16

A Democracy... (from p. 15)

a note and put it in the container. Concerns may be signed or submitted anonymously.

When the first concern appears, schedule a meeting. I have found it wise to set a time limit of about 15 minutes. Short meetings help students to stay focused and generate fresh ideas. Ask the students to arrange themselves in a circle so everyone can see and hear one another. Establish a few ground rules. For example:

- Take turns to speak.
- No idea is too silly to discuss.
- Everyone is equal. The teacher has no more power than anyone else.
- Listen while someone else is speaking.
- There will be no voting. Discussion will continue until a solution is agreed upon or the group decides to disagree and go on to another topic.

Ask a student to reach into the Community Concerns box, pull out a concern and read it aloud to the group. Then, just let the discussion flow. It is helpful for the teacher or a student to list the topics discussed and the pros and cons of each idea so that the discussion stays on track.

In the beginning, the teacher can run the meeting, making sure everyone has a chance to speak, clarifying questions and concerns and asking appropriate questions to encourage consensus. Eventually, the students can take turns running the meeting. In doing so, they will learn leadership skills and feel a sense of empowerment. At this time, the classroom teacher can "melt" into the group - allowing the true meaning of equality to become strikingly apparent.

JANE W. ROWE

Reprinted with permission from Educational Leadership, November 1990.

To Develop Thinking Citizens

By simulating their local Town Meeting, the students at Provincetown Elementary School helped their community solve some very real problems.

In 1984, teachers and administrators in the Provincetown school system sat down in earnest to develop a new curriculum to meet the demands of today's society. Giving high priority to education for citizenship and global awareness, staff members representing grades K-12 worked together to establish a set of goals for Provincetown's social studies programs. After agreeing upon these goals, the large committee subdivided to design specific curriculums appropriate to the needs and developmental levels of the students in their individual schools.

Since a good citizen must be a thinking citizen, and because we believed that social studies provides a natural context for teaching thinking, we at Provincetown Elementary School decided first to develop a plan for integrating direct instruction of critical and creative thinking skills, techniques, and processes into the subject area content. Our second decision was to use a problem-solving framework to teach all social studies, with all classes from kindergarten through the 6th grade simultaneously considering the same or related topics. We also decided to limit the topics of study to only four or five per year.

The concept is simple: the whole curriculum constitutes a six-year cycle, 6th graders repeating the topics of their kindergarten year. Each grade has its own grade-level theme, and the first unit of each year is devoted to developing the class grade-level theme. The rest of the year is divided among four units: world history, American history, a representative present-day foreign culture, and a future problem-solving unit. Thus, at any given time, the entire school studies China, or Ancient Egypt, or the Westward Expansion.

The Future Problem-Solving Unit

In the future problem-solving unit, students participate in democracy's most basic form, the traditional New England town meeting government. To begin the unit, the teachers announce a "situation" to the student body, one that is a very real concern of our community. Last year, for example, the Director of Public Works requested that our students focus on one of his major problems. Our landfill was near capacity, the incinerator with which we had contracted had not begun operation, and the town was under intense pressure from state and federal governments to take immediate action.

The 6th grade's theme was "culture diversity," so it took on the roles of various special interest groups in the town.

After researching the problems and possible solutions, the students established a model recycling effort and educated the adult population about the ecological and economic reasons for recycling. At the Annual Town Meeting a few weeks later, the adult citizens voted to fund and construct a transfer station to enable the entire town to recycle. Today recycling is a fact of life in Provincetown.

This year the situation was the traffic congestion in our downtown. Provincetown is a small town on the narrow peninsula tip of Cape Cod where there is room enough for only two east-west streets, connected by a myriad of tiny north-south lanes. Yet Provincetown faces an incredible influx of visitors for several months each year. Most of the businesses that serve these people are located on the narrow one-way front street, and these in turn are served by an army of delivery trucks jockeying for position to unload their wares. Swarms of pedestrians add to the congestion, and bicycles are permitted to ride against traffic in recognition of the hazards of riding a bike on the steep hills of the east-west back street.

Each class dealt with this problem through its grade-level theme. The 6th grade's theme was "culture diversity," so it took on the roles of various special interest groups in the town. The students studied the situation, defined problems from the point of view of their "special interest," and presented their solutions in the form of articles at our annual mock Town Meeting. With their theme of "economics," the 5th grade took the part of the finance committee, studying the situation from the financial point of view. They decided whether or not to recommend each article to the voters at our mock Town Meeting. The 4th grade, studying "government," was responsible for organizing the mock Town Meeting and assuming the roles of various government officials and town employees. The remainder of the children studied the situation and proposed articles from the point of view dictated by their grade-level themes. They attended the mock Town Meeting as voters.

Preparing for the Town Meeting

Students developed questions for interviews, attended various committee and board meetings as well as the Town Meeting, made phone calls and wrote letters to solicit information, checked with local and state officials regarding laws and regulations, visited pertinent sites and town offices, studied town warrants to learn the proper format, and practiced parliamentary procedure to become comfortable with the formality of the mock Town Meeting. They found officials and citizens helpful in all their endeavors.

In the weeks prior to the mock Town Meeting, students were busy with voter registration, elections, meetings of various student boards and committees, the writing of articles, and the educating of fellow students as to the inherent problems in the situation and the benefits of proposed solutions. Warrants were printed and posted, and the League of Student Voters visited the primary classrooms to help them understand the process and the articles themselves. Sponsors of articles wrote and practiced their presentations and speeches, and other students developed questions and arguments.

Supervisors set up the multipurpose room in imitation of the town hall, complete with sound system and pitchers of water.

Getting Down to Business

Finally the big day arrived. Student facility supervisors set up the multipurpose room in imitation of the town hall, complete with sound system and pitchers of water. Constables took up their stations; the Board of Registrars signed in registered voters. The visitors' gallery was full, with many town officials as well as parents, high school students, and interested guests present.

The job of town moderator was shared by a student and a teacher, and strict parliamentary procedure was followed. The warrant this year contained eight articles sponsored by 6th grade special interest groups and by the 4th grade Board of Selectmen and Town Manager. For two and one-half hours the student body was caught up in intense debate over proposals to create a walking mall downtown by banning vehicular traffic, to establish revised traffic patterns, and to form committees to study specific aspects of the problem or possible solutions.

But no dramatic action took place! After the considerable discussion that surrounded the proposed solutions, the numerous changes presented in the articles were turned down. The only article passed that day was one in which the students voted to take responsibility for their own part in the problem:

> To see if the school will vote to require all Provincetown children, through the 6th grade, to complete a bicycle safety course and licensing procedure in order to be allowed to ride bicycles in the downtown area from Memorial Day to Columbus Day. (Requested by 6th graders for safety and responsibility).

All that remained was the referendum, which allows students to cast written ballots and facilitates active participation even from kindergartners and 1st graders who might not sit though a long meeting. This year's referendum question read:

> Provincetown's economy depends upon tourism. We believe that the traffic congestion adds to the charm of a summer resort, and that sightseeing by tourists on Commercial Street by vehicle or on foot is crucial to the town's finances. We therefore recommend minimal interference in the natural flow of this traffic.

This referendum passed by a wide margin.

No Easy Answers in Democracy

This experience taught our students that some problems have no easy answers. They learned that what looks like a good solution often has a negative impact on an important segment of the community. They became aware of the clout of well-organized special interest groups, and they gained an understanding of the importance of each single vote. Along with crucial decision-making and problem-solving skills, they learned skills in research, communication, and cooperation.

And, more important, they became comfortable participants in the democratic process and gained an understanding of the privileges and responsibilities of citizenship. We hope that the involvement of our students and community in this annual event, now in its 5th year, will produce lively, lifelong participation in government of the people, by the people, and for the people.☐

Jane W. Rowe is a 5th grade teacher, Provincetown Elementary School, P.O. Box 185, Provincetown, MA 02657.

REACHING BEYOND THE SELF

Service Learning for Middle Schoolers

Reprinted with permission from the Summer 1992 issue of the AMERICAN EDUCATOR, the quarterly journal of the American Federation of Teachers.

BY DIANE HARRINGTON

I FIRST visited a middle school community service program about twelve years ago. It was a two-hour drive from my home; to get there on time, I had to leave at six-thirty in the morning. I remember wondering, given this age group, whether the program could possibly be that special. Shortly after I arrived, we left for the Head Start center where some sixth graders worked each week. I rode with the students in a van, and they were just like the other eleven- and twelve-year-olds I had known: half child, half teen, full of unfocused energy and silliness. Once we got to the center, however, all that changed. I can still remember how surprised I was by their maturity, attentiveness, and sense of responsibility. I followed these youngsters around the classrooms where they worked as assistant teachers, then returned to school with them, where, over lunch, they debated the effectiveness of various methods of discipline. It sounded like a college class for student teachers, I thought.

I had arrived a skeptic. I left a believer.

Nowadays, we hear much more about service learning for middle schoolers and even for younger children. Is what I saw all those years ago, way out on Long Island, typical of service learning programs for this age group? Are these activities worth the time and energy they require? What do they teach our youngsters? Should they be part of the school program for young adolescents?

One of the most compelling arguments in favor of community service is that it gives young adolescents opportunities—mostly absent from their busy but self-involved lives—to do valued and needed work. Harold Howe, in remarks he made at Lehigh University in 1986, articulated this argument:

> In a society based on the work ethic, work helps to define each one of us. To the extent that we do something useful to the society, we gain a feeling of belonging and contributing that sustains us even when the work we do is difficult or dull. . . . [Y]outh has been progressively denied the opportunity to be engaged in work that is important to others and, therefore, denied the rewards such work produces (Howe, p. 7).

The point is a powerful one for those of us who parent or teach young adolescents; we are keenly aware that they do not feel useful or needed or important. Can community service activities help to counteract that negative sense of themselves?

This article chronicles some recent journeys—my visits to school-based programs in different parts of New York City and to the pages of educational literature—in an attempt to answer these questions and to pinpoint the appeal and value of community service for middle schoolers.

I began my journey at Bleeker Junior High School, located in the Queens neighborhood of North Flushing, where solid, middle-class brick and stone homes line quiet streets. The school appears to be an orderly, rather traditional, junior high of about one thousand students. Its ethnic mix is pure New York City: Greek, Italian, African-American, Korean, Latino, and Jewish, among others. A number of recent immigrants have come from Asia and Central America.

This was the first day of community service for six seventh-grade helpers waiting, across the street at P.S. 21, for "their" students to arrive. Jessica's face was radiant, transparent in equal parts anticipation and nervousness. Alexandria, as always was self-contained, but awkwardness showed in the set of her shoulders. Lisa sat forward anxiously, leaning on her elbows. Vito pretended calm, while Eric could scarcely sit still. Angela looked stiff and shy. When the third graders arrived and were introduced and assigned, one to each seventh-grade tutor/mentor, these young helpers turned with relief to the books they had brought along to read aloud.

These books, selected by the helpers on their own at the public library, provided a focus for this first get-together. Eric and his partner finished theirs in record time and then leafed through a small library on the room's window sill together. Lisa and her partner sat

---

Diane Harrington is director of communications at the National Center for Restructuring Education, Schools, and Teaching (NCREST) at Teachers College, Columbia University, in New York City.

back, starting to look relaxed on the couch. The boy paired with Jessica was easily distracted, though, and looked up each time someone walked by.

When they left, a short half hour later, the helpers were bursting with exuberance. On the way back, they almost danced around science teacher Jean Fazioli, who had accompanied them. Comments and questions came spilling out: "How did it go?" "He wouldn't say anything." "We ran out of things to talk about at the end." "He sure had a lot to say!" "Was I okay?" "I think I was okay."

THESE YOUNGSTERS are part of the Early Adolescent Helper Program, a network of service learning programs, mostly in schools, for ten- to fifteen-year-olds. Based in New York City at the National Center for Service Learning in Early Adolescence, it involves roughly fifteen middle and junior high schools there, as well as others in Louisville (Ky.), Alexandria (Va.), Bucks County (Pa.), and Peekskill (N.Y.). Now in its tenth year, the Helper Program supports schools and community agencies by producing curriculum materials; providing training, technical assistance, and advice; and acting as an advocate for community service for early adolescents.

Actually, founder and director Joan Schine prefers the term "service learning" to "community service." In a study issued in 1989 and updated two years later, *Connections: Service Learning in the Middle Grades*, the Helper Program defined model programs as those that enable young adolescents to perform "real" services for which they are held accountable; that include a strong learning component, with opportunities for training and reflection; and that are led by adults sensitive to and knowledgeable of young adolescents.

The typical "community service" activity, according to Schine, is much more limited than this, taking students on such things as a once-a-year trip to a nursing home to sing Christmas carols or serve a holiday meal. There's nothing wrong with this, she says, except that it could be so much more.

To illustrate this point, Alice Halsted, associate director of the National Center for Service Learning in Early Adolescence, tells a favorite story about one young helper working at a nursing home. One week, as the class was leaving the nursing home, the teacher asked, "How did it go?" "Fine," answered this particular boy. "We kissed Mrs. Klein goodbye and wished her a Happy Easter." The teacher matter-of-factly said, "Good." Later, she filled Halsted in. This boy, she said, didn't let anyone hug or kiss him. He had witnessed a parent die violently and now lived with a grandmother who really didn't like him much. Even she, his teacher and a naturally affectionate woman, wasn't allowed to hug him. The fact that he was kissing his adopted grandmother goodbye was monumentally significant.

"That kind of thing happens with regularity," asserted Halsted. "And then you get on the bus with them and 'rowdy' is too discreet a term to describe their behavior! They swing back and forth from being profound to being ridiculous."

These relationships can be equally significant for the seniors. Ivy Diton, who coordinates community service at Louis Armstrong Middle School, a magnet school in Queens, loves to tell the story about giving a party at the Franklin Nursing Home, where she takes nearly thirty seventh graders each week. "One of my students had said, 'No one expects anything from these people. Why should they get up? Why should they feed themselves?' He was right, and it shows you how smart they really are. But when we had a party, some of the seniors got dressed for the very first time!"

Service learning gives youngsters the opportunity to take on helping roles over a period of time and enables them to prepare for and reflect on their experiences—in other words, to *learn* from them. In one of Diton's seminars, for example—this one for helpers who work at a day care center—the seventh graders prepared case studies of young children, based on close observation of their motor skills and language development. "In this way, they began to see the growth and development of a child," said Diton. "It becomes real to them."

In a weekly seminar, the youngsters are trained for the service they'll perform. Helper Program guides encourage active learning through role playing, simulation exercises, open-ended discussions, and journal writing so that youngsters can explore their new roles and responsibilities. Materials and activities on such topics as child development or aging prepare the helpers for the populations with whom they'll work.

After they begin working at their placements, helpers continue to meet, reflecting on their experiences and helping each other solve whatever problems they encounter. At least one school staff member (the "program leader") takes responsibility for leading the seminar and for coordinating all the program details—finding placements, working with the placement site staff, arranging transportation, and trouble shooting. Sometimes two or more teachers share this role, making it a bit more manageable.

In fact, weeks of preparation preceded that first session for the Bleeker Junior High School Helpers at P.S. 21. The students had been meeting weekly with their program leaders, Jean Fazioli (who accompanied them to P.S. 21) and English teacher Marc Landas. In addition, Helper Program staff led a special training session on reading aloud and tutoring.

Finally, there was an orientation at P.S. 21, conducted by assistant principal Dianne Sandler and guidance counselor Joan Gewurz, the program supervisor. "You're young adults, and we need your help," Gewurz said to the young helpers. She also talked with them about the children with whom they would work. "They all need your help," she said. "Why? Some have bad study habits, some are troubled and have no one to talk to. When you have someone to talk to, your heart is relieved and your mind can work." Later, Sandler underscored this point: "We targeted youngsters having difficulty in third grade," she said, "who were not feeling good about themselves. We thought if we could pair them with 'almost-teenagers,' it would help their self-esteem." "Did it?" I asked her two months later. "They really, really loved it," she answered. "I can't tell you their achievement went up because of this, but I think their attitude was turned around."

"How about the helpers?" I wondered. Like all the adults I met who had been involved in community service with young adolescents, the program leaders were unequivocal in their enthusiasm. Landas articulated his high hopes: "I'm getting a chance to help students become more responsible and more autonomous," he said, "which they will need to be as they go into high school and become young adults." Fazioli saw more immediate results: "I see a carry-over into the classroom. They seem to be more open, maybe a little more confident." Diton was equally positive about her students: "The impact on their other studies I believe is significant."

INTEREST IN early adolescence has surged in recent years, particularly since 1989, when the Carnegie Council on Adolescent Development released its provocative report, *Turning Points: Preparing American Youth for the 21st Century.* This aimed at no less than the transformation of the nation's middle grade schools, based on the claim that:

> A volatile mismatch exists between the organization and curriculum of middle schools and the intellectual and emotional needs of young adolescents. Caught in a vortex of changing demands, the engagement of many youth in learning diminishes, and their rates of alienation, substance abuse, absenteeism, and dropping out of school begin to rise (Carnegie, pp. 8-9).

Some of Carnegie's specific recommendations have the potential to shake up middle and junior high schools around the country—such as the call to eliminate tracking, to give teachers more control over their schools' instructional programs, and to involve parents in school governance. Another recommendation was that youth service in the community—as exemplified by the Helper Program—should be part of the core program in all middle schools. What links these seemingly diverse recommendations is the interest in and focus on the early adolescent learner. In the foreword to *Turning Points,* David Hamburg, President of the Carnegie Corporation of New York, wrote:

> There is a crucial need to help adolescents at this early age acquire durable self-esteem, flexible and inquiring habits of mind, reliable and relatively close human relationships, a sense of belonging in a valued group, and a sense of usefulness in some way beyond the self (Carnegie, p. 12).

But *Turning Points* is not the only recent educational reform report to advocate community service. John Goodlad's *A Place Called School* (1984), Ernest Boyer's *High School* (1983), and Eliot Wigginton's *Sometimes a Shining Moment* (1985) all include proposals and ideas

FOR MORE INFORMATION

IF YOU would like to find out more about the Helper Program in general, locate service learning programs in your area, consult with staff about starting up community service in your school, or share information with the clearinghouse about your existing program, call or write:

National Center for Service Learning
in Early Adolescence
Early Adolescent Helper Program
CASE/CUNY
25 West 43 Street, Suite 612
New York, NY 10036-8099
(212) 642-2946
Felicia George, Clearinghouse Coordinator

for youth service. They're joined by the 1985 report of the Education Commission of the States, *Reconnecting Youth: The Next Stage of Reform,* and the 1988 report of the William T. Grant Foundation Commission on Work, Family, and Citizenship, *The Forgotten Half: Pathways to Success for America's Youth and Young Families.*

Why all this interest in service learning?

Part of what makes it so appealing is its match with the developmental needs of early adolescents. The predominant characteristic of emerging adolescents is change. Alongside the more obvious physical changes of early puberty are many other shifts, all intensely felt: a shift away from parents and toward peers; a move from what Piaget calls concrete to abstract thinking; unpredictable mood swings, including periods of intense self-doubt; a search for adult role models other than parents; the start of an interest in the broader social and political world side by side with seemingly total self-absorption. Overall, the young adolescent is trying to "find" her or himself, testing new values and roles to discover which ones fit.

Community service, according to Schine and to the authors of *Turning Points,* can address many of these needs. Within the confines of a carefully structured experience, like the tutoring at P.S. 21, the young adolescent can try out new skills, experience success in the eyes of others, and see tangible, valued outcomes. When such experiences are based on interpersonal relationships they are usually successful, capitalizing as this does on young adolescents' overriding interest in all matters social.

But there are other powerful arguments for service learning. One is that through these experiences, youngsters can learn or reinforce academic skills. Research indicates, for example, that peer tutors' skills often increase as much or even more than those of tutees (Conrad and Hedin, 1991). This may be true, but it's probably also true that academic skills are learned more efficiently in regular classes. Community service should teach something beyond the academic, something unique and different from the rest of a school's offering. If it doesn't, it may not be worth the effort.

My favorite argument in favor of community service is that it helps youngsters to be more caring. "Some of these kids had never known what it was to care or be responsible," Diton pointed out. "And parents really love this, too. They're so glad their children have a chance to care for someone else, because this is the 'me age.' "

In a 1988 address to the Chief State School Officers, Diton's point was emphasized by David Hornbeck, the former commissioner of education in Maryland:

> Learning to care . . . has a place in the public schools. It should not be considered extracurricular. It should be treated as a fundamental part of any self-respecting school that is attempting to nurture young people in their initial quest toward an effective and satisfying adulthood (Hornbeck, pp. 11-12).

Jennifer, a helper from Louis Armstrong, wrote in her journal, "I think the children in my group really enjoy me. We read to them and help them tie their shoes and put on their coats. As the weeks passed, we have to help them less and hug them more. It is like they are becoming family."

A related argument is that community service helps to create better citizens, young people who understand their interconnectedness with others and have a sense of personal efficacy and worth in that regard. Diton has pointed out, for example, that "helpers are never absent on the day of community service. One time a student was out, and she called the school to make sure we knew." Again and again, program leaders confirm Diton's point that helpers take their responsibilities very seriously.

Consider the words of Katara, another Louis Armstrong helper: "I've learned to be patient," she wrote in her journal. "I am much better with kids than when I first started this program. Now when I babysit, I get better results now that I don't get so mad at the kids."

SINCE THE publication of *Turning Points* and *Connections,* according to Schine, interest in community service for early adolescents has blossomed—and so has the number of programs. The Helper Program itself has spread to schools all over the city and country, making it difficult for Schine to say precisely how many youngsters are participating at any given moment.

Each school manages program details in a way that suits its unique circumstances, goals, and constraints. This is intentional, according to Halsted: "What I like about the Helper Program is that we work with schools the way they are." Despite the diversity of details, there are three basic helper models: the child care helper, the after-school helper, and the partners helper. Child care and after-school helpers work with younger children, usually preschoolers or elementary school students, in varied roles: reading aloud, tutoring, helping with homework, supervising on the playground, or whatever else is needed. The partners helper works with the elderly in a senior citizen center, nursing home, or hospital. For each model, the Helper Program has developed a training guide and a wealth of other materials.

Program leaders have found that having activities to focus on enables early adolescents to be more successful, especially in the very beginning when they're taking on new roles and meeting new people. Child care and after-school helpers, for example, often begin by reading aloud to their students, as the Bleeker Junior High School helpers did. To prepare adolescents for this, the Helper Program has produced a handbook on reading and literacy activities; there's talk about developing one for math and science activities, too.

A fourth kind of helper is the student evaluator. Chosen by their program leaders, helper evaluators collect information about the program from fellow helpers and their "clients." They learn techniques for research and for interpreting data. Halsted, who helped train the student evaluators this year, was thrilled to receive a message from Eric (an evaluator and tutor at Bleeker) one Saturday evening at 7:00: "Every year we give them our business cards and tell them to call us if they have any questions. No one ever did, until now." After returning Eric's call, Halsted explained, "He was a colleague: very matter of fact, not at all shy. He said, 'I have these questions. I want to make sure I do this right.' He'll be interviewing the third-grade teachers at P.S. 21 and the helpers who were not tutors, and he wants to be sure he's using the right questionnaires."

WONDERFUL AS service learning is, it's not an easy launch, as Landas and Fazioli can testify. One difficulty is finding good placements. "I work very hard on placement," Diton pointed out. "I think that's the key. I pick places where I love the people and where they are excited—as excited as I am."

Halstead, who (along with other Helper Program staff) often helps schools find placements, agreed: "We're looking for people who understand."

There are other obstacles, too, including the ordinary enemies of time and scheduling. The tutoring at P.S. 21, for example, was scheduled for one period, giving the helpers only forty minutes to walk to P.S. 21, work with their students, and walk back. It just wasn't enough time, and they were always late returning. Worse still, the seminar was scheduled during the forty-minute lunch period that followed, so that got cheated, too. "Programs that meet during the lunch period generally don't last beyond the program leader," warned Rebecca Lieberman, program associate at the National Center for Service Learning, although, she conceded, "Historically that has been a typical way to get around scheduling problems."

Most established Helper Programs do meet during the regular school day, however, and give students some kind of credit for participating. (At Bleeker, students got credit and a grade; but, because the program began in the middle of the year, according to Landas and Fazioli, there just wasn't any other way to squeeze it in.) At Louis Armstrong, Diton's seventh-grade helpers—three sections of them, totalling almost ninety students—got credit for "Home and Careers," a course required by New York state.

Scheduling the community service activities after school or on weekends is another approach. At Hillside Middle School in Queens, for example, students work at their placements throughout the week, after school, and on Saturdays, whenever it's convenient for them and the placement sites.

The arrangement at Intermediate School 174 in the Bronx is a bit more formal. Helpers work twice a week after school at the Kips Bay Boys and Girls Club—just down the street from the school. Their program leader, guidance counselor Milt Waltzer, accompanies and supervises them there, like Diton at Louis Armstrong.

On the day I visited, it was noisy inside the well-equipped center—the noise of many young people playing and flirting and working and doing all the things young people do after school. Signs advertised everything from summer camp to parent activities, and as helpers drifted in they were clearly identifiable by the red T-shirts that said, "Kids Helping Kids." Twenty-one of them were there that day, despite the fact that it had been a half-day in school and they had to come from home instead of walking there together. Usually all twenty-five were present, Waltzer said.

Once they had signed in, the youngsters were assigned by Waltzer: some to the tutoring room, some to the library, some to the early childhood room, and one to arts and crafts. "I use my judgment in assigning them," said Waltzer, who clearly knew each student well and tried to match their interests with what was needed by the younger children whose parents had signed them up for this program.

Originally, this was a state-funded "attendance improvement and dropout prevention" program; all the helpers were students designated "at risk" of dropping out of school. But this year the school's attendance level rose, so it was "rewarded" by losing the funds. This created problems for Waltzer and his helpers, since there were no replacement monies to pay for his after-school time. The Helper Program staff sprang into action and assisted him in getting a grant from the Ralph Ogden Foundation.

"All of these kids are at risk in lots of ways. You really wouldn't believe some of their stories," said Waltzer, who grew up and attended school in this district himself. He pointed to Luz, intent on helping a young girl in the library with homework. "She just came to this country four years ago," he said, "and she was in the Helper Program being helped. Now she's a helper."

In the tutoring room, students were crowded around several large tables. They were casual and noisy, but working nonetheless. "Is a dike like a dam?" one girl called across the room. Someone at another table answered her. Roberto was doing math exercises with two boys, and one of them was sulking. "He keeps on getting the answers wrong, and he wants to go to the gym," commented Roberto. Patiently, he turned the paper around and began explaining again.

Charlene, in her second year of high school, stopped by to say hello. Three or four years ago she was Luz's helper. "She really acquainted Luz with America," said Waltzer proudly. Now Charlene has an after-school paying job as "second secretary" to the director of the Boys and Girls Club. She told us she was thinking about becoming a guidance counselor, "like Mr. Waltzer."

In the early childhood room, Jackie, a helper for the third year in a row, said, "I like helping them, hearing them say, 'Thank you.' "

"They come because they're part of something," said Waltzer. "Everybody wants to be part of something." Then he turned toward Lily, who had come to ask him what a crocus is.

THE HELPER Program began in 1982 as a pilot project of the National Commission on Resources for Youth (NCRY). NCRY advocated giving young people more opportunities to be engaged in responsible, productive activities—a concept it called "youth participation." But the focus was mostly on high school and older. Peter Kleinbard, NCRY's director, believed with Schine that younger adolescents could benefit from the same opportunities, as long as activities were structured appropriately. And thus, despite considerable initial skepticism about whether youngsters in this age group could really take on such roles, the Helper Program was born.

When NCRY was dissolved in 1983, the late Harold Proshansky, president of the Graduate Center of the City University of New York, invited Schine to move the Helper Program to CUNY's Center for Advanced Study in Education (CASE), where it remains to this day. "He gave us space and respectability," Schine remembers with a smile. At first, she operated out of a tiny office; later, she moved to a modest suite of four rooms, initially shared with other CASE staff and now filled by Helper Program staff. With quiet persistence and compelling belief in what she sees as a "mission," Schine managed to garner support, one by one, from an impressive list of private foundations and to expand the program's scope.

Recently, a major grant from the DeWitt Wallace-Reader's Digest Fund enabled her to turn a long-time dream into reality by establishing the National Center for Service Learning in Early Adolescence. This builds on and encompasses the work of the Helper Program, which Schine refers to as "the action arm" of the National Center, adding to it the creation of a clearinghouse of programs across the country—those meeting the Helper Program's standards, that is. "They *must* include the reflection piece," Schine consistently emphasizes.

I'LL CLOSE with a stop on Manhattan's Upper West Side, where I spent some time with a group of articulate middle schoolers.

In a comfortably messy classroom, with remnants of science experiments and projects scattered at the periphery, half a dozen seventh graders sat at a table made by pushing desks together, discussing their last semester's community service experiences over lunch. "I was full of joy at first," said Vera about her weekly visits to elderly patients on a ward at Roosevelt Hospital, "but later I got depressed. It was hard. There was only so much we could do."

Shalinda, who visited elderly residents at the Jewish Home and Hospital, disagreed: "When I saw them smile, I felt really good." Then she reminisced about one woman who, the nurses said, wouldn't talk until Shalinda befriended her. "I felt really needed," she said simply.

"Did your visits make a difference?" I asked. "For some people it did," admitted Vera. "Others appreciated us, but we couldn't really help them. All we could do was talk to them."

Aliza, who worked with first and second graders at P.S. 87, a nearby elementary school, was more positive: "The class could get more work done while I was there. And I think it was nice for them to have an older kid there, someone who's not yet an adult."

Vera, Shalinda, Aliza, and the others are students at

Columbus Academy, a magnet middle school (grades six to eight) whose entire seventh grade—a total of sixty-five students—participates in community service once a week for three periods. They choose from among ten sites, including elementary schools, Head Start centers, hospitals, and one veterinary office. Students are also encouraged to find their own placements; this year, for the first time, one did—hence the vet! Most of these are within easy walking distance of the school. Students take a city bus to those a little farther away, using bus passes if they have them or tokens supplied by the school's parent association if they don't. Walking or riding, all travel with at least one partner and the permission of their parents.

This is the Helper Program's fifth year at Columbus Academy. Two years ago, with the help of a federal magnet school grant, it expanded from a small elective program for fifteen to twenty students to a required course for all seventh graders. Four teachers oversee the placements and conduct the training and reflection seminars. Two of them sat quietly with us, letting the students do all the talking: Eric Brand, who teaches social studies, science, writing, Latin, and community service, and has worked with the Helper Program for two years; and Aurea Hernandez, new to the program this year, who teaches science, social studies, writing, family living and sex education, and community service.

Usually, students change placements halfway through the year. This group was about to start working at their second sites, so it was a good time to reflect on last semester's experiences.

"Tell me about some things that have been hard," I asked. Aliza described one girl, in some detail, who frustrated and confused her. On the one hand, she was "wild" and stole other kids' snacks, and, on the other, she called Aliza "Mommy" and wanted to sit in her lap. Vera interrupted to clarify that, "In the seminar, we talk about problems like this. We see if anyone has any ideas about what to do."

"Did they have ideas for you?" I asked Aliza. "Yes," she said. "I should be sure to compliment her when she's doing something good." Her unspoken comment was that she would try, but she doubted that this would be enough.

Doni recalled his placement at P.S. 199, his old elementary school, in a kindergarten class where he worked with two difficult boys in particular: "I think I might have made a difference. Not a big difference. They had problems, but not big problems, and I helped them out."

Marsha, who worked with first and second graders at another elementary school, echoed this feeling: "It wasn't a big thing. There was one kid who would listen to me."

Shalinda, unabashed, insisted, "I think just being there made a difference. It showed somebody cares. This goes for little kids and the elderly." Around the table, heads nodded solemnly, then ducked in shyness; only Shalinda was bold enough to make this claim for all of them.

Curious, I asked, "Does this take time away from what you should be learning in school?" "Oh, no!" they said immediately and almost in unison, the force of their response making me and their teachers smile. "You learn from life, not from textbooks," asserted Marsha with typical adolescent certainty, as though this were an either/or proposition. Ryaz, who worked with four- and five-year-olds at the Brownstone School, a private preschool, added, "This teaches us how life's going to be, how a job's going to be when I get older."

Shalinda, again, voiced what the others could not: "I think I got a little less selfish from doing this. I thought my little problems were the biggest problems in the world. Then I saw that half of them [the seniors she visited] couldn't even get dressed and go to the bathroom alone. I think I grew up a little." □

REFERENCES AND FURTHER READING

Carnegie Council on Adolescent Development (1989). *Turning Points: Preparing American Youth for the 21st Century.* Washington, DC: Author.

Conrad, Dan and Hedin, Diane (1991). "School-Based Community Service: What We Know from Research and Theory." *Phi Delta Kappan*, Vol. 72, No. 10, pp. 743-749.

Hornbeck, David (1988). *Values Education and Student Community Service.* Address to Community Service Conference, Council of Chief State School Officers.

Howe, Harold (1986). *Can Schools Teach Values?* Remarks at Lehigh University.

Lipsitz, Joan (1984). *Successful Schools for Young Adolescents.* New Brunswick, NJ: Transaction Books.

National Center for Service Learning in Early Adolescence (1991). *Connections: Service Learning in the Middle Grades.* New York: Author.

National Center for Service Leaning in Early Adolescence (1991). *Reflection: The Key to Service Learning.* New York: Author.

Schine, Joan G. and Harrington, Diane (1982): *Youth Participation for Early Adolescents: Learning and Serving in the Community.* Fastback #174. Bloomington, IN: Phi Delta Kappan Educational Foundation.

CAROLINE S. DONNAN

Tackling World Hunger in an Elementary School

With responsible consumption and community support, the students of Weybridge Elementary School, Vermont, saved the lives of 1,101 children around the world in just five months.

Reprinted with permission from Educational Leadership, December 1985/ January 1986.

It began at my own dinner table. I remember, as a child, sitting for seemingly endless hours in staring confrontation with a then-cold and decidedly ominous heap of uneaten vegetables piled on my plate. I'd push them here and spread them out there, contemplating my chances for weaseling out of their inevitable ingestion. "Eat your peas; people are starving in China." I would have been more than happy to send those peas anywhere but into my own stomach.

Later, as both student and teacher, I knew well the familiar after-lunch scene in almost any school: lunch trays stacked askew, pounds of untouched, wasted food being scraped mindlessly and methodically into large institutional garbage cans. Day after day, year after year, school after school, the pattern was predictable.

Yet, as a teacher in a small Vermont school with only 78 K-6 students, the significance of this problem didn't really affect me, until one day several years ago when I ran across an article published by the World Hunger Project. Forty thousand children, the author said, were dying each day from hunger and hunger-related disease.

The Challenge

Although the figure was staggering, I was assured world hunger could be eliminated by the year 2000. The technology and food supplies were available. The challenge was clear to me: how could I extend the boundaries of my small Vermont schoolhouse to embody the enormity and reality of the world around it? More important, how could I personalize this global awareness so that it would have direct, concrete meaning to each student in the school? I knew children need to internalize knowledge, experience it, to

Photographs by Burlington Free Press

truly claim it as their own. From time to time we had undertaken various recycling activities, kept track of lunch waste, focused on energy conservation, and walked for world hunger relief. These efforts, though laudable, seemed transitory. I was convinced there had to be a way to bring home the interconnectedness of school, community, and world; to address global issues on a meaningful level for more than just a special day, class period, or science unit; to help children realize that they are a part of a much larger community, that they have a role in that community, and that they can influence it, no matter how small they might feel. I was committed to the belief that an individual's actions can make a difference in the world. How could I help children experience that constructive power themselves?

The Plan

If effective distribution of food and cooperation among nations were the two pivotal factors in alleviating hunger, I needed to bring them into focus for the students of our school. How could they realize that their wastefulness broke down the distribution system: that, in effect, what they threw away could have been food that someone else would have eaten: that gluttonous or wasteful countries were part of the same overall exercise that resulted in under- or malnourished nations in other parts of the world? Short of putting our peas in an envelope, how could we help reverse our selfish overconsumption and wastefulness? The key was to do something ourselves that would result in making food accessible in other places where it was needed more.

As a public school teacher, I had to be sensitive to the many perspectives others might hold toward any given organization we might contact. After researching various international agencies, I chose UNICEF as a recognized, long-time advocate of children and a responsible agent in worldwide hunger alleviation. Its focus on children seemed to be an especially appropriate point of personal identification for our students. I read and questioned and thought about various foodstuffs and supplies that UNICEF sent to other countries until I discovered K-Mix II. Developed as a high-potency supplement given on an intensive basis to severely malnourished children, K-Mix II literally makes the difference between life and death. One pound of K-Mix II, which can restore the health of one severely malnourished child, costs just one American dollar.

The challenge now had a vehicle. We were consuming irresponsibly while others died from not consuming at all. An organization existed with ready access to shipping networks and a life-saving food therapy. We could be the catalyst: the money we saved through responsible consumption and waste reduction could be redistributed as life-saving K-Mix II for others.

As I thought about past walk-a-thons, jump-a-thons, and bike-a-thons, the trilogy of one pound of K-Mix II/one dollar/one saved life resurfaced in my mind, and an idea evolved. For every day that all of Weybridge School wasted less than one pound of food, community members could pledge money (an amount of their own choosing). For instance, a local business might pledge ten cents per day for each day that the school successfully met its goal. Collectively, a variety of businesses might pledge the equivalent of a dollar for each day the school wasted less than a pound. For each dollar the school collected, a pound of K-Mix II could be purchased, saving the life of one malnourished child. If enough community members joined our efforts, the combined per-day pledges might mean more than one pound of K-Mix II might be provided, and more than one life could be saved each day.

The Process

The idea worked on paper; however, to be effective the actual resolve had to come from the students themselves. I was determined that it be an entirely voluntary effort of students as well as the community. I decided to present the possibility of a Waste Watch Resolution in December, let students consider it over the holiday, and begin in the New Year if interest was sufficient.

It was. I decided to make our New Year's resolution known at that time so that interested citizens could join our efforts. There was no direct solicitation; instead, we welcomed those who called or wrote on their own initiative, knowing their pledges were a sincere indication of support for our project. Because my objectives were wholly educational, it was critical that this not become a fundraising event.

Before we started, numerous aspects of the Waste Watch needed to be addressed. I was still concerned, for instance, that the saving of children's lives be made concrete for the children of our school. This became a central focus of the program. We began by hanging up one paper doll each time our efforts saved a life in the world. The growing chain of dolls wound its way, hand in hand, around us. They were a constant, visual representation of a project that eventually permeated every area of our curriculum and seeped not only into our own homes (mini-Waste Watches were carried out at family dinner tables), but into the homes of citizens across the United States and Canada.

Large weekly charts and graphs, mobiles, maps, student posters, and artwork hung from every wall and rafter of the lunchroom. All school films, speakers, projects, and trips focused on nutrition, hunger, and world food supplies. Individual classes initiated challenges to the rest of the school, listing savings that included food ("apple of my eye," "cream of the crop"); exploring fables that employed food as a vehicle for a moral ("The Fox and the Grapes," "The Milkmaid and Her Pail"); and setting up poster and essay contests ("Pack a Safe Lunch," "Super Snacks," "What the Waste Watch Means to Me"). Multi-age student groups analyzed school lunches, compared food costs, and explored the economics of world food distribution; others wrote letters to newspapers, reported on related books, and wrote an original Waste Watch song; still others entered statistics on the school's computer, studied foreign countries, researched colonial food preservation and preparation, and discussed relevant literature. Every corner of the curriculum had potential.

Our lunch hour became a time for all classes to share worthwhile moments as a school community. To facilitate this, we began serving lunch family-style. The Parents' Club purchased fabric, which teachers sewed into tablecloths. Several mothers designed aprons for students, and children created centerpieces for each lunch table. Students sat in multi-age groups with a head of table and a waiter who brought serving dishes from the kitchen. They began observing the common courtesies of standing until everyone was present for lunch, waiting to eat until everyone at the table was served, and ending conversation when schoolmates or teachers rose to make daily announcements. These new roles and responsibilities gave the whole lunch process a symbolic quality: both the people and the food we were eating took on a new importance. "Take what you can eat" became a reasonable guideline as children kept a watch on waste.

Daily announcements and Waste Watch news filled half of the lunch hour. Students practiced public speaking skills as they shared individual and group projects, read Waste Watch mail, posed problems to be solved, and reported on the school's progress. Each day's Watcher of the Waste announced the amount of tray, milk, and kitchen waste and graphed it on large charts in the lunchroom. Above us hung reminders of our interdependence—supporters' names from across the United States, including an editor from Massachusetts, 50 kids from Kansas, a court clerk, a former clown, and a fifth-generation Vermonter. And around us hung paper doll symbols of saved lives halfway around the world. Through cooperative efforts, sharing, and a sense of responsibility, the school became a community working together on a common goal.

The reality of the children's motto, "We Can Make A Difference," was extended through the letters and responses they received. From schoolchildren across the country to Charles Kuralt and President Reagan, students received correspondence scribbled on everything from five-cent notepads to formal stationery. As they colored in the states on our large wall map or viewed themselves in national current-event filmstrips, students actually saw their message spread.

Hosting visitors from newspapers, magazines, and other schools, students felt their newfound influence. And as they waved goodbye to the bright orange helicopter of a Boston television station, a small school literally watched its news travel over the Green Mountains of Vermont into the larger world beyond.

Reflections

My eight years as an elementary school teacher had taught me the importance of making abstract concepts concrete. I was no stranger to chip trading and Cuisenaire rods, to Mexican dioramas and Dutch tulip projects. But Waste Watch taught me that school-age children can also investigate abstract concepts with significant human impact—democracy, scarcity, war, arbitration, and interdependence—if we make them concrete through real-world experiences. By assuming that I had to leave these concepts to the upper grades, I had missed a wonderfully ripe and curious time for learning. When hunger enabled us to bring the largeness of the world and the way it worked to a concrete level, the children showed me they were ready to learn.

In addition, I felt a refreshing sense of balance as I watched children experience the interdependence of the subjects and skills they employed during the Waste Watch. Previously compartmentalized lessons now made sense. They had coherence. The Waste Watch enabled us to see the multifaceted nature of a single reality—in this case, world hunger—and the numerous perspectives from which it could be viewed. It would be very hard for me to return to the artificiality of segregated subjects taught in lock-step sequence. The children naturally saw the interplay of subjects within a whole. Why hadn't I?

Studying and acting on behalf of world hunger united the entire school behind an effort they had chosen to value. The typical, once-chaotic zoo story called lunch became a relaxed, congenial gathering for our K-6 community. The transformation had a little to do with the procedural changes we had made, and a lot to do with the feelings children had about the Waste Watch. I could comfortably retire my pat speech on the benefits of cooperative effort. The building buzzed with it. I was energized by the personal validation I felt.

Just as our school discovered what it was to become a community, so did we rethink its boundaries and impact. Certainly students would not learn solely within the four walls of a classroom for the rest of their lives. If I purported to teach skills that would stand by them throughout their lives, I needed to extend their vision by relating how what we did affected others on a global scale; by asking how what we did or did not do could have an impact.

More than once since the project began, I have found myself sitting and absorbing the lunchroom scene, surveying the long paper doll chain that encircles the school, thinking of the cold piles of peas I used to know. In their own way, our students began with peas too; studying and internalizing the facts of world hunger, they were able to translate their emotions into constructive action. Their commitment, in turn, caught the attention of the media, national and international wire services, educators, boards, and action organizations throughout the United States, Europe, and Africa. The attention surprised us, and the international ripple effect was far greater than we could have imagined. But the warmth I feel for a small school whose students chose to influence the world is greater still.☐

Caroline S. Donnan, an elementary school teacher in Vermont for eight years, lives at RFD 213, New Haven, VT 05472.

SECTION III:

LEADERSHIP AND DECISION MAKING FOR BUILDING A CARING AND ETHICAL SCHOOL COMMUNITY

Excerpted from Moral Development and Character ation, A Dialogue edited by Larry P. Nucci, 198
Reprinted with permission from McCutchan Publis Corporation, California.

7

Seeing and Resolving Moral Conflict: Students' Approaches to Learning and Making Choices

Nona Lyons

"What does morality mean to you?" We asked two high school students this question in an interview; each gave different definitions and elaborated on their thinking about morality and responsibility.

Roni, a sophomore, said:

> Morality? Wow. If I just use the noun "morals," I guess . . . I guess just a code of beliefs, you know, a code of honor, that one person would follow that's not necessarily anyone else's beliefs. I think morality maybe is a level or the level of personal integrity someone has. . . . Personal integrity I think is also a level of following rules. It is a level of following rules, abiding by rules so that you can function, because if I had no personal integrity . . . I would be amoral. . . . So I think also a level of personal integrity also establishes a basis for judging whether something is right or wrong.

Beth, a freshman, replied:

> I see a moral question as like, say: Is it better to drop a bomb? Would that save more lives than it would to fight? Moral questions are like that, they have drastic effects on life, I think. . . . Should I go out and fight along with my friends or should I go to Canada and watch my friends die? Or something like that. . . . I'm not totally sure that [this situation] is a question of morality. It is a question of responsibility, I think. . . . [What does responsibility mean to you?] Something that if I don't do other people will suffer. . . . My homework is my responsibility because I should, I have to, do it because if I don't, that will bog other people down and then the class has to go over it again and I wouldn't be helping people and I don't want to hinder people. I don't think that is right.

For Roni, morality is a code of beliefs, a measure of personal integrity tied to abiding by rules, which can in turn become the basis for judging whether something is right or wrong. Her code is personal, not necessarily anyone else's. For Beth, morality has to do with questions that can have drastic effects on life, like the dropping of a bomb. Yet, she also ties morality to ideas about responsibility that have to do with everyday things, like failing to do one's homework, because that might bog other people down and would not be helping them. For Roni, morality has to do with following one's code; for Beth, it has to do with helping people, being sure to do something so that others will not be hurt or hindered. Thus, two different definitions of morality are revealed.

While at first glance the contrast between these two responses may not appear striking, they suggest that different kinds of issues can become moral concerns. The responses have implications not only for revealing how a girl constructs the meaning of morality but also for understanding how she might act. Thus we want to ask here: What does become a moral problem for each of these young women? And why?

In this chapter I consider these issues of moral conflict and choice and the logic of choice in the thinking of one group of adolescent high school girls at Emma Willard School, a private high school for girls in Troy, New York. Through an examination of some of the typical conflicts the girls report, I first identify two orientations to morality: a morality of justice and a morality of care (Gilligan 1977, 1982; Lyons 1982, 1983). I then explore a set of ideas related to the logic of each orientation. Finally, I discuss the implications of these approaches to construing and resolving moral problems, especially the applicability of these approaches to the ways high school students see and approach problem solving in general. In particular, I present implications of this work as seen by teachers at Emma Willard. Although I make use of data gathered at this school as part of a larger study—

I want to thank the students of Emma Willard School, their teachers, Robert Parker, Trudy Hanmer, and the Geraldine R. Dodge Foundation who with us, a group of researchers, made this work possible.

BEST COPY AVAILABLE

The Emma Willard School Study Project—I will not report here the findings of that study. Instead, my purpose is to present a set of ideas and to discuss their implications for thinking about the education and learning of adolescent girls.

THE CONTEXT

The Emma Willard School Study Project was initiated in 1981, when the new headmaster, Robert Parker, turned to psychological research to find out what was known about adolescent girls' ways of knowing and learning that might inform school practices and might suggest how girls should be educated in the 1980s. Puzzled by some of his observations of how girls at the school made choices (frequently, he believed, on the basis of their personal relationships to others), Parker and his associate, Trudy Hanmer, wanted to see what research might suggest. They found very little research about adolescent girls or their approaches to learning. Psychologist Joseph Adelson made a similar discovery while putting together the *Handbook of Adolescent Psychology*. He tried to commission a chapter that would summarize recent research on adolescent girls' development. When he discovered that there was not enough research to warrant a single chapter, he concluded that adolescent girls had not been much studied. He believed that the inattention to girls and to the processes of feminine development in adolescence "has meant undue attention to such problems as impulse control, rebelliousness, superego struggles, ideology and achievement, along with a corresponding neglect of such issues as intimacy, nurturance, and affiliation" (Adelson 1980, p. 114). It was not just that adolescent girls had not been studied but that the important categories of analysis and explanation used to interpret behavior had been derived from boys' experiences. New descriptive studies were needed so that categories derived from girls' experiences could be constructed to help explain their adolescent behavior.

Parker and Hanmer then asked Carol Gilligan, a developmental psychologist at Harvard University, to help them think through their concerns about educating young women. Gilligan's research had focused on women and girls, and she had specifically examined choice and particularly moral choice. She had recently challenged the field of

moral psychology to expand its domain beyond the traditional conception of morality as justice and had done so in part through the study of women's moral concerns.

Listening to people, mostly women, talk about the moral conflicts in their lives, Gilligan thought she recognized a set of considerations not predicted by the dominant model of moral development (Gilligan 1977, 1982). That model, largely based on the work of Lawrence Kohlberg (1969, 1984), suggests that moral conflicts arise from the conflicting claims between people and are resolved using objective procedures, considering such principles of justice as fairness. But in addition to justice and rights, Gilligan detected a set of different considerations: moral conflicts that arose from concerns about the fractures in the relationships between people or from concerns that someone was excluded or not cared for. Such conflicts were resolved by considering situations in their contexts and through the restoration of relationships or attention to needs. Gilligan called this a "morality of care or response" and suggested that the domain of morality had to include both justice and care.

My own research, the first testing of Gilligan's hypotheses, identified both considerations—justice and care—in people's thinking (Lyons 1981, 1982, 1983). I found justice and care considerations in the thinking of both men and women but different patterns in their use of these considerations. Men more frequently focused on considerations of justice, whereas women focused predominantly on care considerations. This discovery of patterns of use of justice and care considerations in one's thinking, especially the phenomenon of focus (i.e., that one consideration, or orientation, predominates in an individual's thinking when he or she uses both orientations) shifted my interest to the logic of each moral orientation. For example, this work called attention to different conceptions of the relationships between people embedded within justice and care: a morality of justice implied relationships of equality; a morality of care or response implied relationships of interdependence. The Harvard researchers recognized that the Emma Willard School's call for help in thinking about how girls made choices would be a special opportunity to examine firsthand how adolescent girls might define and characterize relationships in their lives and in the conflicts they construed as having moral dimensions.

That this study would be an important study of adolescent girls and that theory from moral psychology could inform an understanding of girls' behavior were ideas that intrigued the Emma Willard staff. They became eager participants in the research. Discussion between faculty and researchers in formal workshops and informal conversations took place over the four years of the project. These conversations shaped new questions to be added to the study and raised issues concerning how the staff interpreted the behavior of their students as well as how they might modify their own practices. Through open-ended interviews, the primary method of the study, Emma Willard girls shared their ideas about themselves, their life in school, their understanding of relationships, the moral conflicts they saw and dealt with in their lives, and how they envisioned their futures.

Roni and Beth's statements exemplify the predominant use of either justice or care reasoning found in the thinking of Emma Willard students who took part in this study (Gilligan and Lyons 1985). By examining the moral conflicts they report, we can identify and explore the two moral orientations and the logic of a set of related ideas. We present these two students as representatives of a larger sample of both males and females, who have similarly been found to use either justice or care as the predominant orientation in making moral choices (Lyons 1982, 1983; Gilligan et al. 1982; Johnston 1985). Although a third pattern in the use of the justice and care considerations has been identified (that is, an equal use of both justice and care considerations), we discuss only justice and care here for purposes of contrast.

A MORALITY OF JUSTICE AND A MORALITY OF CARE OR RESPONSE

For Roni, who defines morality as a code that gives her a way of judging what to do, moral conflict emerged when she was trying to determine whether or not she should follow school rules. The situation occurred when she herself was sitting as an active member of a school disciplinary committee, the Faculty-Student Judiciary Committee (FSJ), which determined how to deal with students who broke school rules:

> I remember when I was confronted with a situation where I could go out and get drunk with some friends who were on the FSJ (Faculty-Student Judiciary Committee). . . . This was at the time when I was saying, "Well, if this rule really isn't ethical or moral, then to hell with it," and "They don't really expect us to follow these rules, they just don't want us to get caught," but a little voice in me was yelling, "It's wrong, it's wrong." And I think of all those people whose cases I sat on, where people were caught drinking . . . (but) I think I turned the girl down more from an extreme fear of getting caught, it wasn't any great moral realization. . . . I thought about it and we are not dealing with, "Oh, come back to me in an hour." This was minutes, seconds. I said, "No, thanks. I've got to go." But through my mind in those few seconds flashed, you know, stuff that I was breaking a rule.
>
> Out of that, I think . . . it forced me, I said . . . it's wrong to break a rule and if you go here, you abide by the rules. . . . If you don't like them, leave. So this is another one of my great theories.

In recounting this situation, Roni reveals a complex and changing way of thinking about rules and why she will obey them. Forced to respond to the friend who invites her to break a rule, she judges that it is wrong and suggests the grounds on which she makes that judgment. Thinking first of all of the cases she herself has witnessed and judged as a member of the FSJ, she goes on to acknowledge that it was really no great moral realization but a fear of getting caught that made her say "No." The implications of not obeying rules have consequences. Realizing that she would be breaking a rule if she went out drinking, she simultaneously reasons that if you go to school here, you abide by school rules. Thus, she mediates and judges her own behavior with a standard she uses for others as well. Applied universally across situations, rules mediate her relationships and moral decision making in this instance.

For Beth, who is concerned not to hinder others, moral conflict arises from a situation in her relationship with her mother:

> I was in a situation where my parents are divorced and I wanted to go to boarding school because I didn't want to live with my parents at that point. And my mother didn't want me to go. I have a younger sister by her second marriage and she said that I should stay home with my sister and take care of my sister and help the family in that sense. . . .
>
> So I thought about it (and) decided to come back. . . . I guess I took an objective viewpoint . . . and decided that I love my sister and I love my mother but staying there and doing what she wanted me to do wasn't healthy for our relationship. . . . I did have a responsibility toward my family but that was not to take care of my sister but to make myself a person that wasn't going to be dependent on my family constantly and the only way to do that was to go (here) and . . . make something of myself. And then I could help my family.

In a dilemma caused by the special request of her mother, to come home from school to take care of a younger sister, Beth considers both what is healthy for their relationship and how she can help her family. Asked to comment on whether or not she thought her decision was the right thing to do, she goes on to say:

> I felt very guilty. I almost changed my mind . . . but I walked away and tried to think about what I was doing and I realized that I was right and for me, I was right. I don't think you could be totally right in that situation because there are different parts, different amounts of being right and you could have done one thing and I could have stayed with my mother and that would have been partially right or I could have come here and that would have been partially right, but each way I am cheating someone. But I have to work for myself. I have to do things for myself because if I can't do them now, how will I be able to do them when I become an adult and am supposed to?

Concerned, then, that "each way I am cheating someone," Beth sees no one right way—only different amounts of right. She resolves her conflict by deciding that "making something of myself" is necessary in order to be able sometime to "help my family." From a way of thinking about morality that is constructed as not hindering others, to a definition, resolution, and evolution of a moral problem, a logic is revealed in this young woman's thinking: Individuals in relation must each be considered in their own contexts and needs.

Similarly, Roni, also responding to the question "Do you think it was the right thing to do?" says:

> Definitely. . . . I think it is not fair for this school to ask you to live under some sort of rule, and to break those rules and then sit in on a case where you are judging someone else for doing the very same thing that you did. That is why it seemed like a contradiction to me because you are creating the wrongness the FSJ deals with and I don't think (it is fair) for someone to sit there and talk about punishing someone else if they had been drinking themselves last night.

Embedded in the two kinds of conflict these students present are what may be called two kinds of logic, two different ways of thinking about the relationships between people that give rise to different moral considerations. For Roni, relationships are construed as if through some kind of contract with an underlying conception of fairness and equality between individuals. All individuals should be and are considered in fairness.

Beth looks at the situation from the point of view of each person, including herself, not in strict equality but in each person's terms and contexts. She acts to do what is right for herself and her family, while considering their long-term relationship. Here the underlying value is interdependence and responsiveness, responsiveness implying an acknowledgment of the reality of the situation as well as an understanding of each person's particularity and needs.

From perspectives of fairness and reciprocity or of response and interdependence, these young women see and seek to resolve conflicts they term moral conflicts. I present here other examples from the experiences of Emma Willard students; they similarly report moral conflicts they have encountered, conflicts that include justice and care considerations.

> I didn't get my math homework done. . . . We had to hand in computer tapes and my friend had an extra computer tape and I knew that the teacher was absolutely going to freak out and scream at me and I would get into trouble if I didn't hand in a tape, and my friend had an extra one she was offering me, but I couldn't do it. I couldn't take it. . . . Sort of like the principle, damn it, I didn't do the computer tape. . . . I couldn't hand it in when I didn't do it. It would have been like cheating.

• • •

> I don't go to chapel any more because I find that offensive and I guess that's moral. We have required chapel once a week and I don't like the idea of being required to go, of being forced into religion. I go to church on my own sometimes. I think that's enough for me and I don't feel that I need to go to these required services. It was a big decision.

• • •

> I lied to my parents about my grades. I told them that my biology grade was going to be marvelous and it is not going to be marvelous. . . . Suddenly, my sister who has always been National Honor Society and all those wonderful things, has gotten horrible grades this past month and (my parents) called me up and told me this and then wanted to know how mine were. . . . Knowing my parents, they would go to the ends of the earth if they knew both their children were doing horribly in school. My parents are educational fanatics, and so I've told them that my grades are fine and there was almost a sigh of relief from my father and I think that outweighed the idea that I was lying to them. . . . I couldn't bring myself on the phone to say, "Well, Dad, you are looking at two academic failures for the term," and I think that's a moral dilemma.

• • •

> When my father decided to get remarried, it was really a hard decision on my part as to whether and when to tell my mother that, because on the one hand, I knew that it was really going to really kill her to find that out, and on the other hand, I

> thought I had an obligation to tell her. . . . I was really happy for my father, because I loved who he was getting married to and I thought it was going to be really good for him, but it was really difficult to decide whether to tell my mom, because I knew that it was going to tear her apart.

In these examples it is apparent that different issues can become salient moral conflicts for students, and that the same issue can be given different meanings. Lying is an example. The student who talks about lying to her parents about her grades is seeing a problem different from that of the student who cannot lie about computer tapes. For the girl concerned about the tapes, to hand in her friend's homework as her own would have been cheating, and would have involved for her the violation of some principle of fairness. "I didn't do the tape. . . . I couldn't hand it in." But a different kind of issue concerns the student who lies to her parents about her grades, namely, the direct effect on her parents of the bad news of her failing grades. As she says, knowing how intensely her parents value their children's education makes her tell them that her grades will be good when they will not be. In an instant she not only can call up the values of her parents but can enter into their world, and act to prevent their disappointment for however short a period of time. In these two constructions, different considerations frame and shape conflict, conflicts both girls label as "moral." We describe one set of considerations as a "justice" orientation and the other as a "care" orientation.

Similarly, it is possible to examine the underlying perspectives of different conflicts the girls present and thus see a similar logic at work across different situations. For instance, the girl who found a moral conflict in deciding not to go to required chapel acts out of her principles and standards in much the same way as Roni, who decided it was wrong to break the school rule when she was sitting on the school Judiciary Committee. Both act from a set of standards they hold about what is the right thing to do. The underlying values are fairness to themselves, to their standards, or to others. This way of thinking about real-life moral conflict is here termed a "morality of justice."

The girl who does not know whether to tell her mother that her father is to be remarried acts in response to need in much the same way as the girl who does not tell her parents she will have a failing grade. The logic that shapes their behavior is a logic that acts in response to need, considering the situation of the individuals involved.

This way of thinking about moral conflict is termed here a "morality of response or care." And while it is clear that girls can act out of either of these two moral orientations—and usually the conflicts they report have elements of both—girls can also present both modes equally in their thinking. It is important to emphasize that while girls present moral conflicts that include both justice and care (response) considerations, here we have been considering either "justice" or "response" to illuminate the characteristic features in a girl's thinking if one kind of moral consideration predominates.

Table 7-1 presents a summary of the central moral issues and logic of the two moral orientations. This construction of morality as justice and response (care) expands the traditional construction of morality described in the dominant model of moral psychology, most notably in the work of Kohlberg (1969, 1984). In Kohlberg's model, morality is defined as justice, and moral problems are seen to emerge from the conflicting claims of individuals and are resolved through the application of principles of justice as fairness. Fair treatment and broadly contractual rules and individual rights provide a set of related ideas within this orientation to morality. But a second construction, previously identified but revealed here as well in the thinking of adolescent girls, suggests that there is another definition of morality, that is, morality as responsiveness to another. This ethic, called the ethic of care or response, was first identified by Gilligan; I present here my conceptualization of it with its logic, along with the ethic of justice.

Table 7-2 summarizes the logic of the two moral orientations with a set of related ideas. These ideas are conceptualized as forming the logic of each orientation. In particular, I draw attention to the features of knowing and thinking evident in each orientation. It is this set of ideas, especially the characteristic features of the two approaches to problem posing and problem solving, that I believe have larger implications for learning and learning environments.

The experience of teachers at Emma Willard School tells us that this research, especially the identification of the two moral orientations in the thinking of Emma Willard girls and the phenomenon of a focus or predominance in girls' thinking, is useful to teachers in a number of ways. First, it can help to account for and explain girls' behavior. For example, girls who value the maintenance of relationships and the welfare of their friends could be expected to act accordingly in their day-to-day life in school, whereas those who value fairness could be expected to act in a manner consistent with that value.

Table 7-1

Overview of the Central Moral Issues and the Logic of Care and Justice in the Construction of, Resolution of, and Evaluation of the Resolution of Moral Dilemmas

A MORALITY OF CARE (RESPONSE)	*A MORALITY OF JUSTICE*
A. In What Becomes a Moral Problem A morality of care rests on an understanding of relationships that entails response to others in their terms and contexts. Therefore, what becomes a moral problem has to do with relationships or the activities of care. The conflicts of relationships are raised as issues surrounding the potential fractures between people, that is, not with breaking trusts or obligations but with severing ties between people; or conversely, with restoring or maintaining relationships. The conflicts surrounding the activities of care have to do with response itself, that is, how to respond (or the capacity or ability to respond) to another within the particular situation one encounters; how to promote the welfare or well-being of another; or to relieve their burdens, hurt, or suffering, either physical or psychological.	A. In What Becomes a Moral Problem A morality of justice as fairness rests on an understanding of relationships as reciprocity between separate individuals. Therefore, what becomes a moral problem has to do either with mediating issues of conflicting claims in the relationships between people or with how one is to decide conflicts or how one can justify one's decision and actions, considering fairness as a goal between individuals. The moral dilemmas of conflicting claims have to do with the conflicts of obligation, duty, or commitment stemming from different role relationships one may have between oneself and others, between oneself and society, or to one's own values and principles. The conflicts with respect to how one is to decide come from the need to have some impartial, objective measure of choice that ensures fairness in arriving at a decision.
B. In the Resolution of Moral Conflict In a morality of care, resolutions to moral conflict are sought (1) in restoring relationships or the connections between people and (2) in carrying through the activities of care, ensuring that good will come to others or that hurt or suffering will be stopped.	B. In the Resolution of Moral Conflict In a morality of justice, resolutions to moral conflicts are sought considering (1) meeting one's obligations or commitments or performing one's duties or (2) holding to or not violating one's standards or principles, especially fairness.
C. In the Evaluation of the Resolution In a morality of care, the evaluation of moral choice is made considering (1) whether relationships were restored or maintained; (2) how things worked out or will work out; and in some instances there is only the acknowledgment that there is no way to know or to evaluate resolution. Whether relationships were restored can be measured in several ways: simply if everyone is happy, if people talk to one another, or if everyone is comfortable with the solution. If people talk and everyone agrees with the solution, one knows relationships are maintained. How things work out is a measure of resolution in that in seeing what happens to people over time, one then knows if the resolution worked. This marker also carries the notion that only over time can one know results, that is, know in the sense of seeing what actually happens.	C. In the Evaluation of the Resolution In a morality of justice, the evaluation of moral choice is made considering (1) how the decision was justified or thought about or (2) whether values, standards, or principles were maintained, especially fairness. How the decision was justified or thought about is an important measure to make of living up to one's obligations (duty or commitments) or of fairness; whether values, standards, or principles were maintained is a measure both of ability to live up to one's obligations or principles and of the standards used in decision making.

Source: Extracted from Nona Lyons, *A Manual for Coding Real-Life Dilemmas*, 1982.

One faculty advisor who was also a house parent in a dorm relates how he found a new way to think about girls who did not obey a "lights out" command and were found visiting friends. Whereas in the past he believed that a girl's argument that she needed to visit a friend was but an excuse for breaking a rule (and a poor one at that), the teacher now realizes that the student might indeed be acting on a logic other than obedience to rules, that is, she was acting from genuine concern for another.

Second, when teachers see the two moral orientations as embodying two logics, they can look at behaviors in a new way. They recognize, for example, that girls may want to be involved in the school's judicial procedures for very different reasons—reasons that will shape their behaviors. Some may wish to help prevent student troubles; others may want to have a chance to be in charge of procedures that will guarantee fairness in deliberations. These views may be compatible, but they are subtly different, suggesting different values that in turn lead to different ways of interacting with others.

Third, probably of most significance to teachers are the ways teachers now think about the education of girls. Not only did the Emma Willard faculty review and "balance" their curriculum to guarantee that women were included in it (e.g., in the novels assigned

Table 7-2

The Logic of Two Moral Perspectives: A Set of Related Ideas

	The Perspective of Response in Relationships	*The Perspective of Rights in Relationships*
Perspective towards others	See others in their own terms and context; enter into their situation	See others as one would like to be seen (through self's lens); in equality and reciprocity. Step back from situation for objectivity
Conception of self in relation to others	Inderdependent in relation to others	Autonomous, equal, independent in relation to others
Ideas and images of relationships	Attachment as given, interdependence of people; concern with responsiveness, isolation of people; relationships as webs	Attachment through roles; obligation, duty; concern with equality and fairness in relationships; relationships as hierarchies
Mode of thinking and knowing	Particularistic; contextual; question posing; suspended judgment; use of dialogue, discussion; goal is understanding; thinking and feeling held together	Objective; generalizing; abstract, rule-seeking; goal is to critique; analyze; to answer question; to prove; thinking and feeling seen as needing to be separated
Interpersonal ideas and processes	Interdependent; emphasis on discussion; listening; in order to understand others in their own contexts	Objective; role-related; in order to maintain fairness and equality in dealing with others

in reading, or in the examination in history classes of the social aspects of people's lives as well as the political aspects), but teachers became more aware of their practices in support of student learning. They report listening to questions students ask and reflecting on their own responses as well as trying out diverse approaches to learning, such as cooperative learning, in sports and mathematics classes. Table 7-3 presents a hypothetical model of characteristic features of two approaches to learning implied in the two moral orientations (the justice and care modes with their related self-conceptions): the self as autonomous or separate and the self as interdependent. I identify here autonomous or interdependent knowers and learners. This model is based on the work of Belenky and colleagues (1986), Bruner (1986),

Table 7-3

Learners and Learning Contexts: The Relationship of Mode of Self to a Learner's Interests, Goals, and Mode of Thinking

Mode of Self	*Learner's Interests and Goals*	*Learner as Thinker and Knower*
Autonomous (separate in relation to others)	To question; to prove; to find answers to questions; to solve problems	Analytical; procedural; truth seeking; rule seeking and using
	To convince by argument; logic	Test for truth: consistency; logic; reasoned hypothesis
	Know how to know truth	Transcend time and space and particulars; imagination; to see before proving; thought and feeling held apart
Interdependent (connected in relation to others)	To question; to find understanding of situations, people, and their contexts; narrative seeking; to convince by motives, particulars of lives	Tentative and questioning; judgment suspended; fact gathering; synthesizer Test for truth; believability; concern for understanding of human motivation; intention Imagination used to enter into situations, contexts; locate in time and place Thought and feeling held together

Source: Adapted from Belenky et al. 1986, Bruner 1986, Gilligan 1982, Lyons, 1982, 1985

and Gilligan (1977, 1982) as well as on my own work (1981, 1983, 1987); and its emphasis is on different features of the learner's goals and interests that reflect different approaches to learning.

Because the two approaches to learning are thought of as clearly complementary although significantly different, understanding and articulating these differences is an important agenda for the future. Most schools tend to foster rule-oriented, rational, abstract thinking, whether in mathematics and science or in history and social studies. Less attention is given to the features we identify here as associated with an interdependent learner. Emma Willard teachers, for example, found themselves thinking about student hesitancy and questioning in a new way once they had some familiarity with the two orientations. One new Emma Willard teacher of history, for example, shared an incident with colleagues that he had at first found perplexing. He was nearing the end of a class in which he had been emphasizing how the American political system worked in one presidential election in which a deal was struck between northern and southern Democrats and Republicans. One girl raised her hand to ask what ground the people involved had for trusting one another. The teacher, feeling as if the question had nothing to do with a systems approach he was emphasizing, was puzzled at his failure to be clear. But in sharing this situation with colleagues, he was offered a different interpretation. That is, the girl was more interested as a learner in understanding the motives of those involved. She heard the event as a narrative, a story of an encounter in the relationships between individuals. The logic she sought was not the logic of a system. Rather, she sought the logic of understanding, what Bruner (1986) calls "believability." Unlike the teacher who sought to transcend time, she was rooted in it, in the particulars of the situation and in the narrative of the relationships between people. It is this approach to learning with its different concerns and interests that educators need to understand better and listen for. They also need to make opportunities for this voice to be expressed and heard. If this is a mode of learning more frequently found in the thinking of girls—although we know both sexes use it—educators need to be attentive to it. Emma Willard girls remind us of the centrality of Piaget's (1965) insight that "apart from our relations to other people, there can be no moral necessity," and they show us how morality, mind, self, and relationships are intricately linked in everyday ways of knowing and learning. They offer an invitation to others to help elaborate these ideas.

REFERENCES

Adelson, Joseph, ed. *Handbook of Adolescent Psychology*. New York: John Wiley & Sons, 1980.

Belenky, Mary R.; Clinchy, Blythe; Goldberger, Nancy; and Tarule, Jill. *Women's Ways of Knowing*. New York: Basic Books, 1986.

Bruner, Jerome S. *Actual Minds, Possible Worlds*. Cambridge, Mass.: Harvard University Press, 1986.

Gilligan, Carol. "In a Different Voice: Women's Conceptions of Self and Morality." *Harvard Educational Review* 47 (1977): 481–517.

Gilligan, Carol. *In a Different Voice: Psychological Theory and Women's Development*. Cambridge, Mass.: Harvard University Press, 1982.

Gilligan, Carol; Langdale, Sharry; Lyons, Nona; and Murphy, J. Michael. *The Contribution of Women's Thinking to Developmental Theory*. Final Report to the National Institute of Education. Cambridge, Mass.: Harvard University, 1982.

Gilligan, Carol, and Lyons, Nona. "Listening to Voices We Have Not Heard." Report to the New York State Department of Education on the Emma Willard School Study, 1985.

Johnston, Donna Kay. "Two Moral Orientations—Two Problem-solving Strategies: Adolescents' Solutions to Dilemmas in Fables." Doct. dissertation, Harvard Graduate School of Education, 1985.

Kohlberg, Lawrence. "Stage and Sequence: The Cognitive Developmental Approach to Socialization." In *Handbook of Socialization Theory and Research*, ed. David A. Goslin. Chicago: Rand McNally, 1969.

Kohlberg, Lawrence. *The Psychology of Moral Development*. San Francisco: Harper and Row, 1981.

Lyons, Nona. "Manual for Coding Responses to the Question: How Would You Describe Yourself to Yourself?" Unpublished manuscript, Harvard University, 1981.

Lyons, Nona. "Conceptions of Self and Morality and Modes of Moral Choice." Doct. dissertation, Harvard University, 1982.

Lyons, Nona. "Two Perspectives: On Self, Relationships, and Morality." *Harvard Educational Review* 53 (1983): 125–45.

Lyons, Nona. "Visions and Competencies: Men and Women as Decision Makers and Conflict Negotiators." Paper presented at the Annual Meeting of the American Educational Research Association, Boston, 1985.

Lyons, Nona. "Ways of Knowing, Learning, and Making Moral Choices." *Journal of Moral Education* 16 (1987): 226–39.

Piaget, Jean. *The Moral Judgment of the Child*. New York: Free Press, 1965.

Reprinted with permission from Teaching Exceptional Children, Spring 1992.

VALUES CLARIFICATION For Students with Emotional Disabilities

Brian J. Abrams

Affective education programs seek to promote students' emotional and social development by helping them develop an awareness and understanding of their feelings, attitudes, beliefs, and values (Epanchin & Monson, 1982). Morse, Ardizzone, Macdonald, and Pasick (1980) have identified three goals of affective education: (1) to develop an adequate self-concept combined with self-esteem; (2) to maximize the prosocial potential of the student; and (3) to promote positive emotional expression.

Students with emotional disabilities may exhibit a variety of maladaptive behaviors and emotional problems, many of which indicate a need for affective growth. Many writers believe that affective education is important for *all* children with exceptionalities but that it is essential for students with emotional disabilities (Epanchin & Monson, 1982; Morse et al., 1980; Werth & Sindelar, 1987). Miller (1976) discussed 17 affective teaching models; one of the most widely researched of these is values clarification. This article discusses how values clarification can be used by special education teachers to meet the affective needs of students with emotional disabilities.

Background

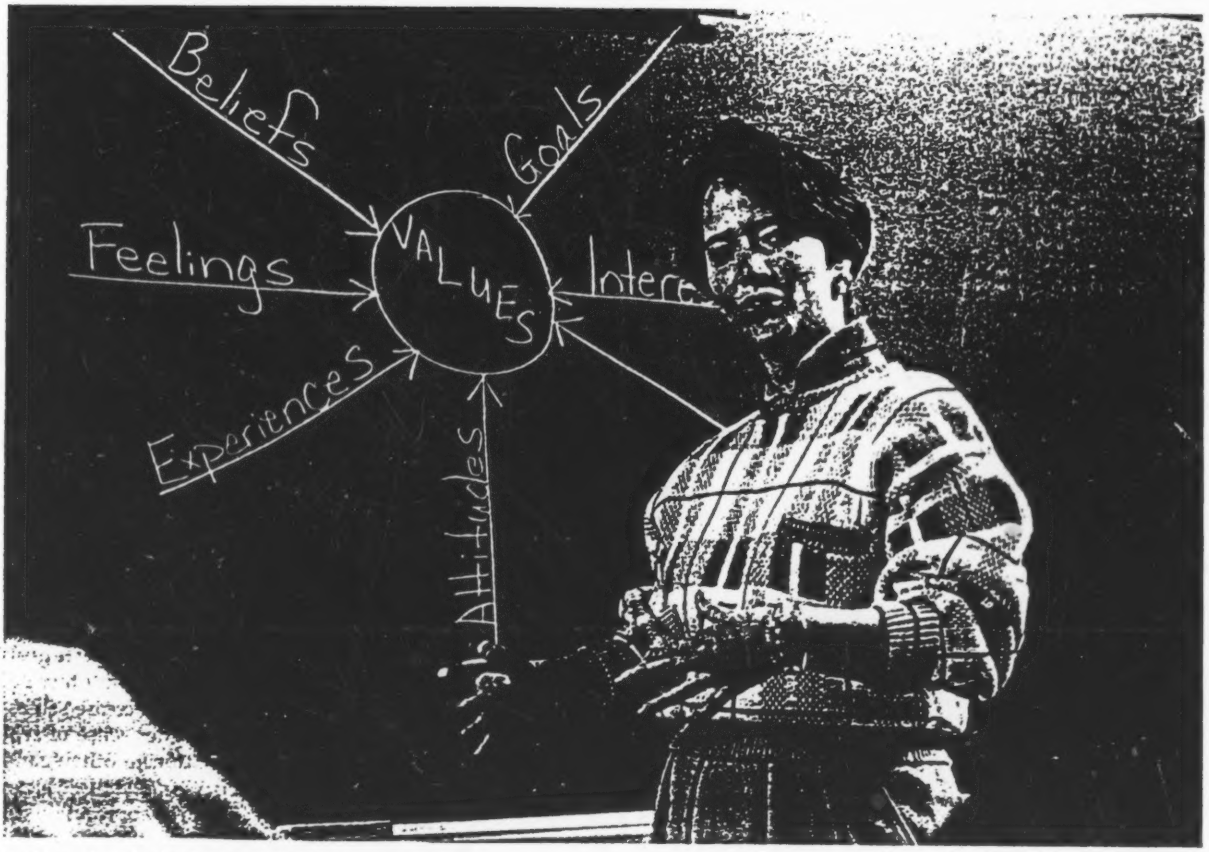
The classic work in values clarification is *Values and Teaching* by Raths, Harmin, and Simon (1966, 1978), which discusses the basic theory and methods of values clarification. In it, the authors express their belief that a number of student behavior problems such as apathy, inconsistency, uncertainty, flightiness, and overdissension may be the result of confusion and disturbance in their values.

Values are beliefs that have cognitive, affective, and behavioral components; they are principles people use to choose between alternatives, resolve conflicts, and make decisions (Rokeach, 1973). Values provide a stable frame of reference, give meaning and order to our lives, and are fundamental to our sense of identity (Blaker, 1982). Students suffering from value confusion lack goals and direction; their behavior is often inconsistent and aimless.

The assumptions behind the valuing theory of Raths and colleagues are that (a) human beings can arrive at values by an intelligent process of choosing, prizing, and behaving, and (b) values should relate to one's world and serve as a guide to a satisfying and intelligent way of life. The major focus of the theory is that children who are given help in using the valuing process will behave in ways that are less apathetic, confused, and irrational and more positive, purposeful, and enthusiastic than those of their peers who do not receive this help (Raths et al., 1966).

Proponents have written many books dealing with methods, strategies, and activities for using values clarification in the classroom (see Hawley & Hawley, 1975; Howe & Howe, 1975; Simon, Howe, & Kirschenbaum, 1972; Smith, 1977). These activities encourage students to examine their attitudes, beliefs, interests, and feelings (e.g., "List 10 things you love to do"; "Describe a personal hero and the qualities you admire in that person"). The activities can be used with individuals, small groups, or an entire class. A key element of many of these strategies is the *clarifying* response (Raths et al., 1966)—a way of responding to a student's comment or behavior that encourages the student to reflect on his or her feelings, choices, beliefs, or values (e.g., "How does that idea affect your life?" "Is that important to you?" What alternatives have you considered?").

Values clarification can also be integrated into the curriculum, whether the subject is social studies, science, reading, health, or something else. Several authors have discussed how subject mat-


Beliefs
Goals
Feelings
VALUES
Intere
Experiences
Attitudes

Teaching values clarification is a gradual but important process.

BEST COPY AVAILABLE

ter can be taught on three levels: facts (e.g., "Who wrote the Gettysburg Address in 1863?"); concepts (e.g., "What are the main ideas or themes of the Gettysburg Address?"); and values (e.g., "If you had been the mother of a slain Union soldier or slain Confederate soldier, what would your reaction have been to the speech?" or "The Gettysburg Address was given at the dedication of a cemetery. What words would you like spoken about you at your eulogy?") (Curwin & Curwin, 1974; Harmin, Kirshenbaum, & Simon, 1973).

Benefits of Values Clarification

The goal of values clarification is to have students explore their beliefs and values and become more aware of how these beliefs and values influence their choices and behavior. The teacher does not attempt to transmit the "right" values, but provides a safe, nonthreatening, nonjudgmental environment.

Values clarification is concerned more with the valuing process than with specific values. Table 1 shows the skills involved in the valuing process according to three different authors. Values clarification seeks to develop student skills in all of these areas of development, which should result in student behavior that is more purposeful and satisfying. These areas of skill development are important to most students with emotional disabilities.

Researchers have examined the effects of values clarification interventions on a wide range of dependent variables including academic achievement, attitudes toward school, level of self-esteem, value clarity, personal adjustment, and others. They have studied student populations ranging from elementary school through college. Although many of these studies have been criticized for lacking adequate control groups, a majority of the research has shown that values clarification is effective in improving student achievement on many cognitive and affective measures (see Kirschenbaum, 1977; Lockwood, 1978; Swisher, Vicary, & Nadenichek, 1983).

One activity that encourages students to examine their own interests and feelings is to ask them to "list 10 things you love to do."

Working with Students with Emotional Disabilities

There has been little research on the effects of values clarification on students with emotional disabilities. One study of the values of students with emotional disabilities compared the value rankings and value stability (a measure of value confusion) of two groups of adolescents with emotional disabilities (conduct disorder and anxiety-withdrawal) and normal adolescents. The findings suggest that both types of adolescents with emotional disabilities are similar to normal adolescents in their stated values and the stability of those values (Abrams, 1988).

To benefit from values clarification, students need to have reached a stage of readiness for the skills listed in Table 1. In an attempt to determine which affective interventions are most effective for specific students, McKinnon and Kiraly (1984) have developed the Affective Education Continuum Model. This model matches specific affective education strategies with the students' level of socio-emotional development and management needs. At Level 1 (e.g., behavior modification and the engineered classroom), students need maximum structure for learning and strategies are teacher directed. At Level 2 (e.g., cognitive behavior modification and contracting), students show some self-control skills and strategies are mutually directed by teacher and student. At Level 3 (e.g., values clarification and peer tutoring), students exhibit appropriate self-management skills and strategies are more student directed, reflecting students' interests, goals, needs, and feelings). At this level, students can usually control their behavior and begin to focus on attitudes, feelings, and beliefs.

McKinnon and Kiraly believe that values clarification is most effective for students at Level 3 since the three goals of Level 3 are consistent with those of values clarification to increase self-esteem, develop a higher sense of self-awareness in relation to others, and improve interpersonal skills. Values clarification is clearly appropriate for students at Level 3, and it may benefit students at the later stages of Level 2.

Although only one book of values clarification activities has been written for students with emotional and learning disabilities (Simon & O'Rourke, 1977), most of the other publications on values clarification can be adapted for use with these students. Epanchin and Monson (1982) have offered the following guidelines:

1. Match the objectives and activities to the students' developmental needs and the level of trust and support in the class.
2. Evaluate the appropriateness of each activity for each child.
3. Elicit feedback from students.
4. Use outside resources for assistance.

Simon and Olds (1976) have identified several rules for using values clarification:

1. Accept other points of view.
2. There are no right or wrong answers.
3. Anyone can "pass" (each student has the right of privacy and is not pressured to reveal information that he or she may feel uncomfortable about).

A key element of any successful values clarification program is how effective the teacher is at creating a classroom climate of trust, openness, and cohesiveness. For students to examine their attitudes, beliefs, and values, they must feel that they are valued members of a group in a safe, nonthreatening, nonjudgmental environment. Establishing such an environment is a difficult task for teachers working with students with emotional disabilities, who are often extremely critical of themselves and others. Teaching students to respect other points of view, listen to other students' feelings and beliefs, and communicate their own feelings and beliefs in front of peers and the teacher is a slow, gradual process, but an important one.

To evaluate the effectiveness of values clarification some observable behavior must be measured. Teachers should have a clear idea of their goals so that they can define the goals and specific behavioral objectives operationally (e.g., "George will display an increased tolerance for the ideas of others as evidenced by his listening to the ideas of others, without any critical comments, 3 out of 5 days a week"). Some long-term effects of values clarification may take years to become evident, but teachers can measure the short-term effects by writing objectives that refer to the specific skills that their programs are aimed at.

BE EXCELLENT
TO EACH OTHER

As students feel more trusting and comfortable, they enjoy sharing parts of their inner self.

Table 1

Three Views of Values Clarification: Skills Involved in the Valuing Process

1. The Valuing Process: Criteria for a Full Value (Raths et al., 1966).

- A. Choosing:
  - 1. Freely.
  - 2. From alternatives.
  - 3. After thoughtful consideration of the consequences of each alternative.
- B. Prizing:
  - 1. Cherishing, being happy with choice.
  - 2. Willing to affirm choice publicly.
- C. Acting:
  - 1. Acting upon the choice.
  - 2. Acting repeatedly with a pattern or consistency.

2. The Valuing Process (Kirschenbaum, 1973).

- A. Feeling:
  - 1. Being open to one's inner experience.
    - (a) Awareness of one's inner experience.
    - (b) Acceptance of one's inner experience.
- B. Thinking:
  - 1. Thinking on all seven levels (memory, translation, application, interpretation, analysis, synthesis, and evaluation.)
  - 2. Employing critical thinking skills.
    - (a) Distinguishing fact from opinion.
    - (b) Distinguishing supported from unsupported arguments.
    - (c) Analyzing propaganda, stereotypes, etc.
  - 3. Employing logical thinking (logic).
  - 4. Employing creative thinking.
  - 5. Employing fundamental cognitive skills.
    - (a) Language use.
    - (b) Mathematical skills.
    - (c) Research skills.
- C. Communicating (verbally and nonverbally):
  - 1. Sending clear messages.
  - 2. Listening empathetically.
  - 3. Drawing out.
  - 4. Asking clarifying questions.
  - 5. Giving and receiving feedback.
  - 6. Engaging in conflict resolution.
- D. Choosing:
  - 1. Generating and considering alternatives.
  - 2. Thoughtfully considering consequences, pros and cons.
  - 3. Choosing strategically.
    - (a) Setting goals.
    - (b) Gathering data.
    - (c) Solving problems.
    - (d) Planning.
  - 4. Choosing freely.
- E. Acting:
  - 1. Acting with repetition.
  - 2. Acting with a pattern and consistency.
  - 3. Acting skillfully, competently.

3. Values Clarification as Development of Student Interaction Skills (Casteel & Stahl, 1975).

- A. Communicating
- B. Empathizing
- C. Problem Solving
- D. Assenting and Dissenting
- E. Decision Making
- F. Personal Consistency

Getting Started

When values clarification is first introduced into a special education classroom, some students are excited and see this as an opportunity to examine and discuss issues that are relevant to their lives and interests. Other students are suspicious and fearful of disclosing personal information; they will spend most of the initial classes observing and listening. As they feel more comfortable and trusting, they will begin to enjoy sharing parts of their inner selves with the group. Teachers must be accepting of each student's right to privacy and of student responses that are in opposition to their own. When a teacher models respect and acceptance for each student, the students will begin to show respect and acceptance for each other.

Initially, the value-clarifying activities should be of high interest and low risk, requiring little self-disclosure. As the group develops a level of trust and cohesiveness, the teacher can introduce activities that seek more openness, examination, and sharing of feelings, attitudes, beliefs, and values.

Following are several suggestions for special education teachers who wish to implement values clarification programs in their classes:

1. Increase your knowledge of the theory and methods behind this approach through readings, workshops, and classes.
2. Assess the developmental needs and interests of each student as part of your planning. Before you begin your program, determine each student's level of self-control and proficiency at skills involved in the valuing process (e.g., Do you need to focus on developing listening skills? Does one student need extra assistance in generating alternatives, or learning to accept his or her feelings?). Get to know each student and learn his or her value indicators (goals, interests, feelings, needs, beliefs, attitudes and worries). This will aid you in selecting activities that are relevant to your students' lives.
3. Know where you want to go; be able to state clearly what your goals and objectives are.
4. Discuss your program activities and objectives with your supervisors and secure their approval.
5. Introduce your program slowly (perhaps one 30-minute activity per week); be patient with yourself and your new program.
6. Evaluate each activity either formally (through a questionnaire or form) or informally (by eliciting comments from students and writing down your observations): Did the topic gain the interest of students? Did the activity require too much self-disclosure? Was the task too difficult for the class? Did the students understand the rules? Were they able to follow the rules?
7. Avoid moralizing and preaching; practice acceptance. Listen carefully to your comments about your students' ideas, beliefs, and feelings. Try to practice acceptance during the values clarification class, and as you become more accepting, extend this attitude throughout the school day. You are accepting of feelings and ideas, but not behavior. You still have class rules and cannot allow students to hurt themselves and others or prevent other students from learning.
8. As you become more skillful and comfortable using this approach, be-

gin to integrate values clarification into the curriculum. Begin by periodically asking clarifying questions about characters from literature or history, and then include clarifying questions when you are teaching other subjects.

Conclusion

Special education teachers can use values clarification to help students increase their awareness of the relationships among their choices, values, and behavior. Increasing each student's awareness and value clarity can result in more positive, purposeful, and prosocial behavior. Remember, values clarification is a life-long process for everyone.

References

Abrams, B. J. (1988). The values and value stability of emotionally handicapped and normal adolescents. *Adolescence, 23,* 721-739.

Blaker, K. (1982). Values and the counselor. In B. Hall, J. Kalvan, L. Rosen, & B. Taylor (Eds.), *Readings in value development* (pp. 117-123). Ramsey, NJ: Paulist Press.

Casteel, J. D., & Stahl, R. J. (1975). *Value clarification in the classroom: A primer.* Pacific Palisades, CA: Goodyear.

Curwin, R., & Curwin, G. (1974). *Developing individual values in the classroom.* Palo Alto, CA: Learning Handbooks.

Epanchin, B. C., & Monson, L. B. (1982). Affective education. In J. L. Paul & B. C. Epanchin (Eds.), *Emotional disturbance in children* (pp. 405-426). Columbus, OH: Charles E. Merrill.

Harmin, M., Kirschenbaum, H., & Simon, S. (1973). *Clarifying values through subject matter: Applications for the classroom.* Minneapolis: Winston.

Hawley, R., & Hawley, I. (1975). *Human values in the classroom: A handbook for teachers.* New York: Hart.

Howe, L., & Howe, M. M. (1975). *Personalizing education: Values clarification and beyond.* New York: Hart.

Kirschenbaum, H. (1973). Beyond values clarification. In H. Kirschenbaum & S. B. Simon (Eds.), *Readings in values clarification* (pp. 92-110). Minneapolis: Winston.

Kirschenbaum, H. (1977). *Advanced value clarification.* La Jolla, CA: University Associates.

Lockwood, A. (1978). The effects of values clarification and moral development curricula on school age subjects: A critical review of recent research. *Review of Educational Research, 48*(3), 325-364.

McKinnon, A. J., & Kiraly, J. (1984). *Pupil behavior, self-control and social skills in the classroom.* Springfield, IL: Charles C Thomas.

Miller, J. (1976). *Humanizing the classroom: Models of teaching in affective education.* New York: Praeger.

Morse, W. C., Ardizzone, J., Macdonald, C., & Pasick, P. (1980). *Affective education for special children and youth.* Reston, VA: The Council for Exceptional Children.

Raths, L., Harmin, M., & Simon, S. (1966). *Values and teaching.* Columbus, OH: Charles E. Merrill.

Raths, L., Harmin, M., & Simon, S. (1978). *Values and teaching* (2nd ed.). Columbus, OH: Charles E. Merrill.

Rokeach, M. (1973). *The nature of human values.* New York: Free Press.

Simon, S., Howe, L., & Kirschenbaum, H. (1972). *Values clarification: A handbook of practical strategies for teachers and students.* New York: Hart.

Simon, S., & Olds, S. W. (1976). *Helping your child learn right from wrong: A guide to values clarification.* New York: McGraw-Hill.

Simon, S., & O'Rourke, R. (1977). *Developing values with exceptional children.* Englewood Cliffs, NJ: Prentice-Hall.

Smith, M. (1977). *A practical guide to value clarification.* La Jolla, CA: University Associates.

Swisher, J. D., Vicary, J. R., & Nadenichek, P. (1983). Humanistic education: A review of research. *Journal of Humanistic Education and Development, 22,* 8-15.

Werth, L. H., & Sindelar, P. T. (1987). Affective education. In C. R. Reynolds & L. Mann (Eds.), *Encyclopedia of special education* (Vol. 1, pp. 55-56). New York: Wiley.

Brian J. Abrams *(CEC Chapter #248) is a Special Education Teacher, Career Development Center, Nassau County BOCES, Baldwin, New York.*

Copyright 1992 CEC.

THE PEACEKEEPERS

Reprinted with permission from Teaching Tolerance, Fall 1992.

Students use mediation skills to resolve conflicts

BY MICHAEL MEEK

The brawl was over, but the black and Latino combatants were taunting each other, promising that there would be a showdown after school, that there would be some killing to settle scores.

No one dared take lightly the threats reverberating across the courtyard of Hillcrest High School in Dallas. Over the years, more than one handgun had been seized from teens passing through the school's metal detector.

What began as a racial slur on a basketball court threatened to erupt into schoolwide violence. To defuse the crisis, school administrators turned not to police or to social workers, but to 17-year-old student Sandra Moore.

Accompanied by two colleagues, Moore sat down with a dozen angry students from both sides of the melee. In a tense four-hour session that was part negotiation, part encounter group, a truce was hammered out. They agreed to leave each other alone and to spread the word that the fight was settled, that no vengeance was needed from the uninvolved.

The school community breathed a sigh of relief.

"There was going to be a big riot," Moore recalls. "A small issue was going to become a big disaster."

That disaster was avoided largely because Moore and her colleagues had been trained in mediation techniques.

The method they used to calm their classmates goes by a variety of names: peer mediation, dispute settlement, conflict management and conflict resolution. Whatever the label, all share the goals of violence prevention and improved human relations.

At a time of rising racial and ethnic tensions, conflict resolution training can give students the skills to explore peacefully the differences between them. Following the rules of active listening, they learn to hear what each other is saying and to empathize with each other's feelings. Using the techniques of

Student mediators as young as 8 keep the peace at P.S. 230 in Brooklyn.

PHOTOGRAPHY BY LARRY FORD

A Nationwide Movement

First introduced in New York City schools in 1972, conflict resolution programs became widespread through the efforts of pioneers like the Educators for Social Responsibility and San Francisco's Community Board.

Today, more than 2,000 schools nationwide have some sort of conflict resolution program in place:

- All students in Chicago's 67 public high schools take courses in dispute resolution.
- In Ann Arbor, Mich., conflict resolution training reaches about 14,000 people, including students, parents, faculty members and bus drivers.
- In Charlotte, N.C., school officials credit peer mediation with helping to reduce the number of student assaults by 50 percent between 1989 and 1990.
- In New Mexico, a state-financed program brings conflict resolution training to 30,000 students in more than 100 schools, some of them in remote locations.
- In Pittsburgh, high school students who complete mediation training are awarded diplomas and take a courtroom oath swearing to be fair, impartial and confidential mediators.
- In New York City, where students come from more than 150 countries, more than 100 schools now use conflict resolution.

mediation, they put the values of fairness and democracy into practice.

"Conflict is just a part of our life," says Annette Townley, executive director of the National Association for Mediation in Education (NAME). "That is not the problem. The problem is that we just don't know how to handle conflicts."

School Violence

Conflict resolution programs offer alternatives to violence at a time when violence has become almost routine on school grounds. Nearly 300,000 high school students are physically attacked each month, according to the National Institute of Education, and one out of five students in grades nine through 12 carries a weapon.

"As a society, we promote and glorify violence," writes Deborah Prothrow-Stith of Harvard School of Public Health. "We teach our children that violence is fun, successful and the hero's way .... Our children learn to choose violence as their primary strategy to deal with anger and conflict."

When that anger crosses racial and cultural lines, it can quickly escalate into a schoolwide crisis, as the Hillcrest incident demonstrated. And such crises are becoming more serious. During the 1991-1992 school year:

- Blacks and Latinos engaged in gang warfare at a Chicago school, leaving 13 students and one teacher injured. Sixty teenagers were arrested.
- Two black teen-agers were killed after being stabbed by a white student during a racial fight at a high school football game in North Carolina.
- Six youths were sent to the hospital following a fight between whites and Hispanics at a New York City high school.

Indeed, most hate crimes are committed by youths under age 25, and more and more of those crimes are taking place in schools, according to the Klanwatch project of the Southern Poverty Law Center. Through its survey of news reports nationwide, Klanwatch tracked a four-fold increase in school hate crimes during the first five months of 1992 compared to the same period in 1991.

"And we're only seeing a fraction of the actual incidents," says Klanwatch Director Danny Welch. "Most hate crimes on school campuses are never reported to police."

Ronald Stephens, executive director of the National School Safety Center, agrees. "A far greater amount of school crime and violence is racially related than anyone wants to admit."

Students themselves report that racial conflicts are common. A 1990 Harris poll revealed that a majority of high school students saw or heard about racial confrontations with overtones of violence. Almost half said they would either join in or silently support such incidents. Less than a third said they would try to stop or condemn a racial incident.

With racial conflict a fact of life in American schools, experts agree that students need more than platitudes about racial harmony and intercultural understanding. They need practical skills.

"It is one thing to study about and discuss the need to be tolerant on an abstract level," says Tom Roderick of New York City's Educators for Social Responsibility. "It is another to practice that on a day-to-day basis with the people you are in contact with."

An Exercise in Empathy

Bias awareness is an integral part of conflict resolution training in New York schools, says Linda Lantieri of the Resolving Conflict Creatively Program. "We grow up with misinformation about each other, and we're trying to help teach kids to understand that even though that is not their fault, they can become part of the solution, by learning the skills of 'emotional literacy.'"

Calm communication is the key to resolving most disputes, mediators say.

Those skills — being able to listen to and articulate the feelings of another person — are the core of conflict resolution. When it works, the technique becomes an exercise in empathy. Students learn to view a situation

Communication is the Key

Most often, mediation succeeds simply by enabling disputants to talk to each other. That's not always an easy task. Students, frequently nominated by peers for their leadership potential, must spend hours practicing problem-solving and communication skills before they become mediators.

Mediators are forbidden from assigning blame, passing judgment or showing favoritism. And they must agree not to repeat anything they hear while in mediation. They also agree not to impose settlements, but to help disputants communicate peacefully. Some of the communication rules they follow:

1. State your own feelings clearly, without being accusatory. Begin with "I feel ..." instead of, "You always ...."
2. Never interrupt or finish another person's sentences.
3. Concentrate on what is being said to you, rather than on your response.
4. Maintain eye contact with the other person.
5. Ask questions to clarify what the other person is saying.
6. Repeat the other person's ideas as you understand them.
7. Never put anyone down.

BEST COPY AVAILABLE

from different perspectives and to understand feelings they do not share.

In schools where students mediate their own disputes, success stories abound, even when they involve sensitive interracial and intercultural misunderstandings.

At Junior High School 45 in the Bronx, a fight broke out between a group of Southeast Asian kids and a group of black and Latino kids solely because of a misunderstanding off campus.

A Cambodian and black student had bumped into each other outside a pizzeria, explains mediation trainer Milton Roman. The black student tried to speak to the Cambodian, who refused to look at him. The more the black student tried to reach the Cambodian, the more the Cambodian turned away.

The incident ended with a chase and a fight in a parking lot. During mediation, the black student explained that he felt the Cambodian was being disrespectful. The Cambodian explained that he had been confused, and that he was trying to prevent a fight, not start one, by avoiding eye contact.

Defusing conflicts before they escalate is critical, particularly when the conflicts involve race.

When Hillcrest High School Principal Janet Skinner brought conflict resolution training to the school, she hoped it would help broaden understanding between the school's white, black and Latino students. "I believed our high school needed to stand for a higher purpose than 'education,' and that was to get along with one another and appreciate diversity," she says.

Mediators must become experts in empathy.

Her faith was put to the test that fall day in 1990 when student mediators stepped in to handle a racial conflict that threatened to explode.

As mediator Sandra Moore remembers it, the dispute started between a pair of friends, one black, one Latino. They were playing a friendly lunchtime game of basketball when the Latino called his friend a "nigger." The ensuing fight involved a dozen or more black and Latino students.

During the mediation session, the Latinos said they had often heard blacks refer to their black friends as "nigger." When the Latino student tried to use the term with his friend, he did not understand that coming from him it would be taken as a racial slur.

The Latinos brought their own grievances to the table, revealing that they were insulted when blacks made fun of their accents by imitating them.

How it works

Conflict resolution is "probably the one thing that everyone can agree on that's making a difference," says Charlotte, N.C., school mediation coordinator Lynn Whitley Vaessen.

Programs vary, but most include mediation workshops, classroom instruction and ongoing training. Many are undertaken on a system-wide basis, such as the Resolving Conflict Creatively Program in New York City which involves more than 30,000 students from more than 100 schools.

Elements of RCCP programs include: a 20-hour training course for teachers; regular classroom instruction in conflict resolution and intergroup relations based on a 10-unit curriculum; 10 classroom visits each year by outside conflict resolution consultants; student peer mediation training for three days each year; and monthly two-hour follow-up training sessions for teachers.

Though no scientific data exist, informal surveys indicate the process works. Long-term schoolwide results include fewer fights and suspensions, a general improvement in student relations, and less class time spent on discipline.

A 1990 survey of 130 New York City teachers found that 71 percent saw a

(continued)

The mediation session didn't result in immediate newfound friendships, Moore recalls, but it did prevent violence. And eventually, members of the rival groups began hanging around together again.

While the conflict resolution movement is growing rapidly, practitioners emphasize that it is not a cure-all for disciplinary and racial problems.

"If violence is taking place, we don't want other students to jump into the middle of fights and get hurt," says Jim Halligen of the Community Board. "Weapons, extortion ... are not for students to handle."

Particularly in racially tense situations, it is essential for conflict resolution to be accompanied by direct, open discussions of stereotyping and prejudice. At Hillcrest, the initial mediation was followed by several other sessions designed to look at intercultural understanding. In New York City, conflict resolution training can include a 10-part curriculum dealing with intergroup relations and appreciation for cultural diversity.

Lifelong benefits

Educators believe the skills learned during conflict resolution can become part of a lifelong practice of peace. Students who learn conflict resolution have better decision-making skills and more confidence in their ability to solve problems. And the effect carries over into their relationships with family and friends.

"We get a lot of comments from parents who say, 'Gee, I don't know what you taught my kid, but we're able to talk about things we never could before,'" says Jan Bellard of the Dispute Settlement Center in Orange County, N.C.

At P.S. 230 in Brooklyn, one of the first schools in New York City to begin conflict resolution training, mediators as young as 8 years old wear "mediator" T-shirts and ball caps while on duty in the lunchroom, hallways and playground. When other children find themselves in trouble, they know who to call.

Their principal, Sylvia Oberferst, believes they will grow up to become more caring people because of their training in conflict resolution. And perhaps they will even help reverse the growing tendency of urban youth to settle arguments with gunfights.

"We have kids who come back and say 'I used to fight on my block, but now when I see a fight I try to mediate,'" Oberferst says.

Charlotte student mediator Lori Williams

(continued from p. 50)

reduction of physical violence in the classroom following conflict resolution training; 66 percent saw less name-calling and verbal put-downs; 69 percent saw increased student willingness to cooperate with each other; and 72 percent noticed students had improved their ability to understand other points of view.

ACTIVITIES

Listening exercise • Arrange chairs in small circles. Give one person a ball to hold and ask, "What do you do when you get angry?" Have the person with the ball answer the question, stating his or her thoughts clearly, then pass the ball to the left. The next person restates the previous speaker's thought, checks to make sure it was stated correctly, then states his or her own position. Each person must restate the previous speaker's ideas before speaking their own, and each must have the ball in hand before they can speak. After everyone has had a chance to be a listener and speaker, discuss how each role felt, and what was difficult about the activity. [Adapted from *Alternatives to Violence Workbook, by John Looney*]

Media Brainstorm • How are most conflicts handled in television and movies? Discuss some specific examples. Why is violent conflict an effective entertainment technique? Can all conflicts be resolved without violence? Do you think people model behaviors they see on television when dealing with their own problems? What can be done to teach people better ways of managing conflict?

Conflict Analysis • Carefully observe the next conflict you see on television or in a movie and write an analysis of it. How did the conflict develop? What were the feelings of the individuals involved? How did they communicate their feelings? How did they respond to the other's feelings? How did the conflict end? What could they have done differently to resolve the conflict fairly?

Peace Monument • The National Peace Foundation noticed a dearth of memorials to peacemakers in America. They are now collecting nominations of individuals, groups or events which epitomize peace. The nominations will be forwarded to Congress. "It is time we honored the battles that never *were* fought," says retired U.S. Navy Vice Admiral Ralph Weymouth, a National Peace Foundation board member.

Students are encouraged to send brief summaries of their nominee to this address: *The National Peace Foundation; Historic Monuments Project; 1835 K Street, Suite 610; Washington, DC 20006.*

says her training in conflict resolution has helped change the way she reacts to others. "When I'm in an argument with a friend, or my parents, it helps me to see how they're feeling, instead of just yelling. It makes me stop and think."

If conflict resolution can do that — make people 'stop and think' — many believe it will play an important part in helping the next generation live peacefully together. ◆

Michael Meek is a New York writer. Charlotte writer Bruce Henderson contributed to this article.

RESOURCES

Organizations

The following organizations provide a wide range of educational support for conflict resolution — including workshops, curriculum, training manuals, activity books, brochures and reproducible readings.

Children's Creative Response to Conflict Program
Fellowship of Reconciliation
Box 271
Nyack, NY 10960
(914) 358-4601

Community Board Program
1540 Market St.
Suite 490
San Francisco, CA 94101
(415) 552-1250

Educators for Social Responsibility
School Conflict Resolution Programs
23 Garden St.
Cambridge, MA 02138
(617) 492-1764

Fellowship Farm
RD 3 Sanatoga Road
Pottstown, PA 19464
(215) 326-3008

NAME (National Association for Mediation in Education)
425 Amity St.
Amherst, MA 01002
(413) 545-2462

National Coalition Building Institute
1835 K St. NW
Suite 715
Washington, DC 20006
(202) 785-9400

National Conference on Peacemaking and Conflict Resolution
George Mason University
4400 University Drive
Fairfax, VA 22030
(703) 993-3635

Peace Education Now
P.O. Box 4157
Gainesville, FL 32613
(904) 376-0642

Peace GROWS, Inc.
475 West Market St.
Akron, OH 44304

Peaceworks
The Grace Contrino Abrams Peace Education Foundation, Inc.
3550 Biscayne Blvd., Suite 400
Miami, FL 33137-3854
(800) 749-8838

Project SMART (School Mediator's Alternative Resolution Team)
c/o Victims Services Agency
50 Court St., 8th Floor
Brooklyn, NY 11201
(718) 858-9070

Resolving Conflict Creatively
New York City Public Schools
163 Third Ave., #239
New York, NY 10003
(212) 260-6290

Publications

- *Alternatives to Violence: A Manual for Teaching Peacemaking to Youth and Adults.* Peace GROWS, Inc. (See organizations list for address.)

- *Comprehensive Peace Education*, by Betty A. Reardon. Teachers College Press; P.O. Box 2032; Colchester VT 05449.

- *Creative Conflict Resolution: More than 200 Activities for Keeping Peace in the Classroom*, by William J. Kreidler. Goodyear Books; 1900 E. Lake Ave.; Glenview, IL 60025.

- *Discover the World: Empowering Children to Value Themselves, Others and the Earth.* New Society Publishers; P. O. Box 582; Santa Cruz, CA 95061.

- *Education for Peace Series.* Books for elementary students on conflict resolution. Atrium Publications; P.O. Box 816; Middlebury, VT 05753

- *Fighting Fair: Dr. Martin Luther King, Jr. For Kids.* Grace Contrino Abrams Peace Education Foundation, Inc.; 3550 Biscayne Boulevard, Suite 400; Miami, FL 33137.

- *Learning the Skills of Peacemaking: An Activity Guide for Elementary-Age Children on Communicating, Cooperating, Resolving Conflict*, by Naomi Drew. Jalmar Press; Rolling Hills Estates, CA 90274.

- *Peace Studies Curriculum.* Kraus International Publications; Route 100; Millwood, NY 10546.

- *Rethinking Mediation: Living Peacefully in a Multi-Cultural World.* NAME. (See organizations list for address.)

- *Starting a Conflict Managers Program.* The Community Board, 1992. (See organizations list for address.)

- *Stopping Violence*, by Jory Post. An eight-lesson middle school curriculum. Network Publications, ETR Associates; P.O. Box 1830; Santa Cruz, CA 95061.

Reprinted with permission from The School Administrator, copyright 1994, American Association of School Administrators.

Stemming Conflict Through Peer Mediation

Mounting Evidence Points to a Proactive Approach to School Violence

During a training session for peer mediation at Schenley High School in Pittsburgh, two seniors model appropriate behavior for juniors in a role-playing exercise. Photo courtesy of Pittsburgh Public Schools

---

BY KATHLEEN K. SHEPHERD
Senior Research Associate, Global Security Programme, University of Cambridge, England

On your desk on Monday you find:

- a bill for repairing property damaged by two gangs which fought outside the high school last week;
- an incident report involving a handgun and two knives confiscated by the assistant principal at the junior high school, with three students on suspension as a result; and
- cost estimates for the metal detectors the community is demanding for the school buildings.

You assess the budgetary and human costs of this apparent "arms race" between violent students and their schools. You ask, can the schools do anything to stop these conflicts?

One answer is heard with increasing frequency in schools around the country: teach the students to man-

BEST COPY AVAILABLE

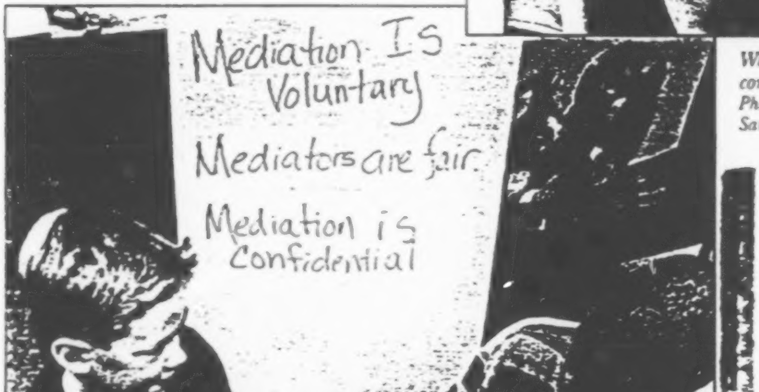
age their own conflicts without violence. The National Association for Mediation in Education reports a 40 percent increase since 1991 in school programs that teach their students conflict resolution.

If you or your district is skeptical, consider the growing research evidence for these new approaches now coming from city and statewide evaluation projects in Philadelphia, Miami, New York, Massachusetts, Ohio, and Illinois. Initial promising results support the widespread enthusiasm these programs evoke.

At least 5,000 U.S. elementary and secondary schools now use one of several approaches to conflict resolution.

CONFLICT
MANAGER

When peer mediators step in to help, students resolve their conflicts without adult assistance, proponents say.
Photo by Terrence McCarthy/The Community Board Program, San Francisco



Students at Lyndon B. Johnson Elementary School in Dallas shake hands after a conflict-resolution exercise with classmates, while two peers serve as mediators.
Photo by Karen Stallwood/The Dallas Morning News

Significant Outcomes

Conflict-resolution programs have made significant inroads on the number of student disputes brought to teachers' and administrators' attention. M. Beth Thompson, a principal in Bowling Green, Ohio, wrote last April in *The Fourth R,* the NAME newsletter: "The conflict-resolution program at our school has reduced the number of violent incidents. It has reduced administrator time spent on disciplinary matters by providing ways for students to identify their problems and reach their own agreements."

Thompson described other benefits valuable in her ethnically diverse school: "It has improved student communication and analytical skills. It allows students to take responsibility for their behavior. In addition, a close bond develops among group members and teacher facilitators. Our program enhances the existing character education program in our district and the core values of responsibility, honesty, respect, integrity, and commitment to the common good."

Many schools have installed metal detectors, assigned more juvenile police officers, and increased patrols in problem areas. Larry Mixon, superintendent of the Columbus, Ohio, Public Schools, reporting on the Safe Schools Summit he convened last year, wrote that those often necessary measures "while quite important, are admittedly reactionary in focus." In contrast, Mixon emphasized the importance of proactive programs like the Student Peer Mediation program in his school district.

Can proactive programs for dealing with conflict prevent or defuse disruptive behavior, violence toward people and property, and intergroup tensions? Can they address the concerns for school safety you may be hearing from teachers, school board members, or parents?

Model Approaches

Until recently, many viewed violence prevention and conflict resolution approaches as separate, the former based on research from law enforcement and human services, and the latter emerging from the fields of mediation and peace education. In its 1991 report, "Violence Prevention for Young Adolescents: A Survey of the State of the Art," the Carnegie Council on Adolescent Development examined 51 school programs nationwide and identified 11 models that showed promising results.

Most of the 11—whose focus ranged from gang behavior to personal stress management—largely were proactive in nature, aiming to develop participants' self-esteem, understanding of emotions, and communication skills, especially in conflict situations.

Peer mediation is the fastest-growing type of conflict-resolution program being implemented in schools. Many peer-mediation programs reflect the widely used model developed by the San Francisco Community Boards more than a decade ago. In its elementary-school form, a group of students (typically nominated by friends, teachers, or themselves) participates in 15 hours of training as conflict managers.

The trained conflict managers serve in shifts on the playground, classroom, or lunchroom. Their procedure is simple:

- If they notice students having a dispute, they ask if they would like the help of the conflict managers.
- Those who consent (most do, preferring to work out the dispute with peers rather than turn it over to adults) are asked to agree to ground rules such as: a) take turns speaking, b) listen to the other person, c) no name calling, and d) work hard to reach an agreement.
- The conflict managers guide the disputants through several steps, asking each person in turn to tell what happened, to explain how they feel about it, to think of ways to solve the problem, and to come up with an agreement.

Secondary-school peer mediators use a similar process plus more highly developed communication and problem-solving skills. Their mediations typically are referred by teachers, administrators, or the disputing students themselves, and are scheduled in a separate room to reduce interference and ensure confidentiality.

The peer mediators make the school guidelines clear to the disputants, often warning them that where legal infractions and serious threats of harm come to light, confidentiality may not apply.

Whatever their age, peer mediators learn to use skills of communication and analysis. Communication is used to put the disputants at ease, to listen actively, and to draw out feelings in ways that don't place blame. Analysis is used to help parties identify their own underlying interests (in contrast to some position they might take in the heat of the dispute), to search for shared interests that could become the basis for a positive relationship, and to test proposed agreements by helping the parties troubleshoot obstacles.

Want to Learn More?

School administrators who want to obtain additional resources on student mediation programs should begin by contacting the National Association for Mediation in Education—the major U.S. clearinghouse for information and a network for people involved with conflict resolution in schools.

The association produces a newsletter, *The Fourth R*, compiles an extensive list of reprints on all facets of the field, distributes training materials in print and video, and sponsors conferences and training. The organization can be contacted at 205 Hampshire House, Box 33635, Amherst, Mass. 01003-3635, or by calling 413-545-2462.

Peer-Mediation Models:

- Community Boards Program, 1540 Market St., Ste. 490, San Francisco, Calif. 94102, 415-552-1250.
- New Mexico Center for Dispute Resolution, 620 Roma St., N.W., Ste. B, Albuquerque, N.M. 87102, 505-247-0571.

Comprehensive Models:

- Children's Creative Response to Conflict, P.O. Box 521, 523 North Broadway, Nyack, N.Y. 10960-0271, 914-353-1796.
- Educators for Social Responsibility, 23 Garden St., Cambridge, Mass. 02138, 617-492-1764. This group helped to develop the "peaceable classroom" and RCCP approaches.
- Grace Contrino Abrams Peace Education Foundation Inc., 2627 Biscayne Blvd., Miami, Fla. 33137, 800-749-8838.

Violence-Prevention Models:

- Committee for Children, 172 20th Ave., Seattle, Wash. 98122-5862, 800-634-4449.
- National Institute for Citizen Education in the Law, 711 G St., S.E., Washington, D.C. 20003, 202-546-6644.
- Violence Prevention Curriculum Project Grades 10-12, Educational Development Center Inc., 55 Chapel St., Newton, Mass. 02158, 617-969-7100.

Hundreds of other excellent sources of trainers and training models and materials are available nationwide. Lists of trainers and resources may be requested from NAME.

—Kathleen K. Shepherd

A Creative Option

Peer mediation is not reserved for violent incidents but is at its best in everyday interpersonal conflict, either before emotions have escalated to explosive levels or after a cooling-off period. Based on the growing body of research about the nature of conflict, the mediation process defuses anger and enhances the disputants' ability to think creatively and choose alternatives to violence.

Mediation works because it is confidential: it gives each person in the dispute a full chance to explain his or her view of what happened; and it gets feelings out in the open in a non-violent way that tends to create empathy as the disputants realize they share the same needs for recognition, friendship, security, and respect. Rather than placing blame, it empowers both parties to solve the problem themselves.

Peer mediation has decreased the number of fights requiring a teacher's intervention, discipline referrals to the office, and detentions. It has increased students' self-esteem, social skills, willingness to talk rather than fight, and acceptance of those who seem "different." Evidence exists that peer-mediation programs improve school climate by helping students feel safer in school.

Whole-School Model

Whole-class or whole-school conflict-resolution programs teach all the students and adults in a school—not just the peer mediators—the causes of personal and social conflict and methods for managing it without violence.

Dubbed the "peaceable classroom" by Bill Kriedler, a writer and trainer in school conflict resolution, this approach creates a supportive community in which conflict is recognized to be a normal part of life. Everyone learns how to resolve disputes as they come up during the school day before they escalate into major conflicts.

This comprehensive whole-school approach offers teachers opportunities to learn ways to promote tolerance among class members and to reduce the prejudice often found at the root of persistent intergroup conflicts.

One of these programs, the Resolving Conflict Creatively Program in New York City, has demonstrated school and districtwide benefits to more than 1,200 teachers and 30,000 students annually. The program was developed in 1985 by the New York City Board of Education's Office of Health, Physical Education, and School Sports and Educators for Social Responsibility.

Curricular Approaches

Two models that fit readily into the secondary school curriculum have proved effective in schools serving adolescents at risk.

Law-related education, a frequent part of the social studies curriculum, teaches students how crime affects young people, how law enforcement can protect them, and how to manage conflict. Programs developed by the National Institute for Citizen Education in the Law have motivated students to reduce crime and violence in their schools for nearly 20 years.

A short, self-contained unit, often taught as part of health instruction, is the violence prevention curriculum. Dr. Deborah Prothrow-Stith, a physician and an administrator at the Harvard School of Public Health who developed one widely used program based on a public health perspective, has described the relationship of violence prevention curricula to peer-mediation and conflict-resolution training as "hand-in-hand" but "more crisis-driven."

Prothrow-Stith's Violence Prevention Curriculum for Adolescents is a short course offering information about teen-age homicide, student discussion of attitudes, cognitive training on the management of anger, and options for managing disputes. (See related article, page 8.)

To get started, most school districts benefit greatly by using expert guidance at least at the outset. (See resource list, page 16.) But the type of program a district selects frequently is based on an assessment of local needs and the expertise of local teachers, trainers, community mediation services, or university researchers. The rapid cross-fertilization of models has produced constant improvement and adaptability to different settings.

Funding need not be a barrier, as small grants sufficient for start-up are available from such sources as the federal Drug-Free Schools program, PTAs, or local foundations. Established programs also have gained funding from state and federal sources, such as the Office of Juvenile Justice and Delinquency Prevention, Children's Trusts Funds (for the prevention of child abuse), Chapter 1, Education for the Handicapped, the Office of Substance Abuse Prevention, or interest on lawyer's trust accounts from the state bar association.

The federal Safe Schools Act of 1993, if enacted, will become an important source of funding for school conflict-resolution and violence-prevention programs.

Beyond School

People who learn a proactive approach to manage conflict during the school day frequently report using it outside the classroom. A Wisconsin teacher discovered the mediation skills she learned along with the peer mediators transformed her work with the school restructuring committee. A Florida teacher changed the dreaded parent conferences into mutual problem-solving sessions. A principal resolved a dispute with a parent who was accusing the school of discrimination by inviting another parent and a teacher to serve as co-mediators.

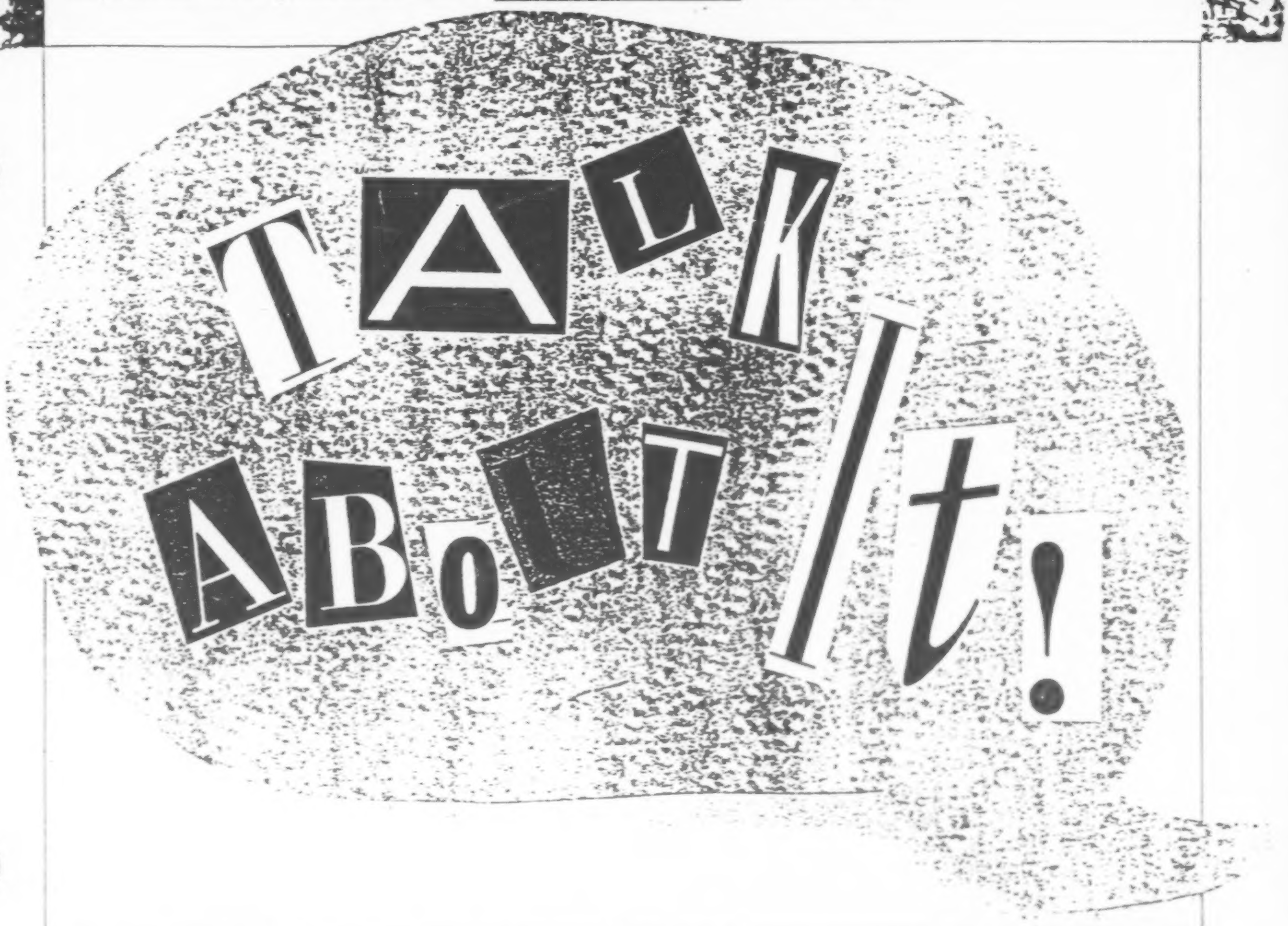
Sometimes, the simple but profound lessons of proactive conflict resolution pop up when you least expect them. Dale Melada, an elementary school principal in Albuquerque, recounted in *The Fourth R* recently his experience with a young student who heard her parents arguing. The child stepped between her parents and said, "I'm a conflict manager. Would you like help with your problem?"

School violence begins with angry students in conflict with one another or with adults in the school. It threatens not only property but also the young people and their education.

Many schools now are deciding that the best answers are found not in metal detectors and guards but in the students themselves. Teaching them the lifelong skills of conflict resolution is a basic step to ending violence in our schools.

Kathleen Shepherd, formerly a learning specialist in New Hampshire, supervised peer-mediation programs at the middle school level.

Reprinted with permission from Teaching Tolerance, Fall 1992.



TALK ABOUT IT!

Democracy begins in human conversation

The day after the Los Angeles riots, white Americans and Asian-Americans and African-Americans didn't know whether to speak to each other when they passed on the streets. Not knowing what to say, whether to smile or nod or sigh, we looked away and walked on in silence.

A few weeks later, to our collective relief, there were other battles in the headlines: Dan Quayle and Murphy Brown, Bush and Perot, the Bulls and the Blazers. L.A. was over.

The most troubling aspect of last spring's tragedies may not be the injustice that was done in the name of law, or the destruction that was done in the name of revenge, but the discovery that we didn't know what to say to each other. Rhetoric was the only thing saving us from dead silence on the subject of our most enduring differences.

While politicians could proselytize, and most everyone else could seek distractions, teachers had to face a real challenge. They had to find ways to talk truthfully about things like bigotry, injustice and violence.

With smoke still clearing and armed National Guardsmen patrolling the streets of South Central L.A., children all over the country were walking into their classrooms with open wounds of anger, betrayal, fear, disgust and confusion.

At Terry Sanford High School in Fayetteville, N.C., students insisted that regular classes be suspended to give them an opportunity to talk about the events.

In New York City, students criticized the board of education for not allowing more student discussions of important issues. "A lot of students want to voice their opinion and their feelings and they feel they don't have a medium to express themselves," said Kamal Latham, student president of Benjamin Cardozo High School in Queens.

No one was immune from the fallout. White ninth-graders in a medieval history class at Beverly Hills High School found themselves finally unprotected from the truth of racism and violence. Their teacher, Allen Klotz, told them, "As a class and as human beings, we need to talk."

PASTE PAPER BY ROSI GROSS SMITH

BEST COPY AVAILABLE

But some things are harder to talk about than others. For most adults, when the subject turns to racism, sexism or homophobia, what we say generally depends on who we're talking to.

We worry that if we speak our minds, we'll be misinterpreted as bigots or militants. We worry that talking about differences will only exacerbate them. All in all, we'd rather stay silent strangers than become honest friends or foes.

"When you start talking about racism, there are a lot of risks involved," said Annette Townley, executive director of the National Association for Mediation in Education. "Sometimes we are going to say things that are hurtful. We have to feel like we can make mistakes with each other."

Some schools are trying.

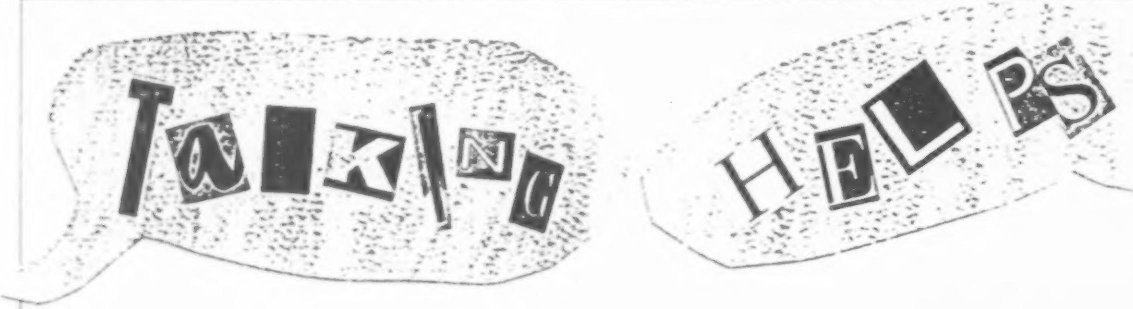
After a student protest at North Miami High School, principal Craig DePriest and a committee of students planned a series of discussions and school projects in response to the Rodney King verdict.

In other schools, students formed human rights coalitions and met with school administrators. Younger students drew pictures, wrote poems and sought comfort from their teachers.

With the events in Los Angeles as catalysts, classrooms have become the sites of honest conversations that might not otherwise have taken place — conversations that could be the beginning of greater understanding. Those conversations must continue. Our survival as a society depends on it.

"Strange as it may seem to an era governed by mass-market politics, democracy begins in human conversation," wrote William Greider in *Who Will Tell the People: The Betrayal of American Democracy*. "The simplest, least threatening investment any citizen may make in democratic renewal is to begin talking with other people about these questions, as though the answers matter to them."

— Sara Bullard



TaLKiNG HELPS

Guidelines for group discussions

By exploring sensitive issues through group discussions, students are encouraged to identify common ground and to develop skills in critical thinking and cooperative analysis.

Several national human relations organizations offer workshops and training to help encourage open discussions of tough topics *(see resource list)*. Local human relations councils or school guidance offices may also be able to provide help.

Here are some basic guidelines for teachers to use in classroom discussions on any sensitive or controversial topic, compiled from the suggestions of experienced group facilitators.

1 Plan Ahead

- Become comfortable with the issue yourself. Identify your own feelings and try to recall incidents in your own experience that might shed light on the topic. Be prepared to inject concrete examples into the upcoming discussion by thinking of pertinent local and national events and by having basic facts on hand.
- Approach the discussion with an attitude of confident curiosity. "The more relaxed and confident and welcoming the teacher can be, the safer people will feel," explains Unyong Kim of the National Coalition Building Institute (NCBI). "If the teacher is tense and judgmental, then people will not open up."

2 Set the stage

- It will be easier for discussion to take place if students are comfortable and can see each other. You might consider rearranging the room, or moving your class to another setting.
- Prepare students for talking about sensitive issues with some messages of reassurance:

"I want you to say what's on your mind, without worrying about whether it's 'right' or 'wrong.'"

"Everybody's opinion is valuable. It's all right if we don't agree on everything."

"Things may be said that will make us nervous, or even hurt us, but just remember we're all in this exploration together, and it's important to hear everyone."

3

Clarify Goals

The initial goal will be to have everyone express their ideas and feelings, but students should understand there are some overall objectives you want to meet. Students should be able to:

- think critically about the issues being explored;
- understand opinions and feelings that are different from their own;
- put the issues in the context of principles we all share — like respect, fairness and individual worth; and
- explore ways they can put their ideas into action.

You don't need to achieve a group consensus in order to meet these objectives, says Jane Dittman of North Carolina Students Teach and Reach (NC-STAR), a project of People for the American Way. But, she cautions, "Unless there are some clearly defined objectives, the students can't figure out what it is they're supposed to be doing."

4

Establish ground rules

Ask students to agree on some basic ground rules for the discussion. Suggest that "there are some rules of discussion that can help us all talk more freely." They include:

- Listen to what other people are saying.
- Allow everyone a chance to talk.
- Do not use put-downs or call names.
- Do not interrupt anyone.
- Speak directly to each other rather than focusing on the teacher.
- Call each other by name.

5

Encourage Openness

Remembering that your initial goal is for everyone to speak their mind, there are several things you can do to help students feel free to speak.

- Adopt the role of listener, interpreter and prompter, rather than the authority or judge.
- Share personal experiences that reveal something about the issue.
- Ask questions throughout: "How do you feel about that?" "What can be done about that?"
- Use "we" language, recommends Unyong Kim of NCBI. "It's important to remember that prejudice hurts all of us. We're all in the same boat and we have an opportunity to explore these issues together."
- Try to reflect back the speaker's thoughts. "It sounds as if you're feeling powerless, angry and frustrated. What could you do to make yourself feel better?"
- Give students time to reflect on things that are raised in the discussion. "Sometimes kids are not used to discussing these issues," explains Dittman. "There can be an awkward silence sometimes, and teachers may be used to jumping in with a comment. But if you build in reflective time, it helps them think .... Often after a short silence, someone will think of a personal experience they want to tell."
- Encourage students to think about what they feel. Ask them, "What do you base your opinion on?" "Can you give us an example of what you're talking about?"
- Do not react to opinions you disagree with by belittling the person or preaching.

6

What if?

Rely on your ground rules as a safety net. If they are broken, stop the discussion to go over the rules once more.

- If a debate becomes heated, remind students that, "We agreed it was OK to disagree, and that everyone is entitled to his or her opinion. You are probably not going to convince each other to change your minds, but it's important to hear and understand all sides of the issue. Let's talk one at a time."

RESOURCES

- Anti-Defamation League of B'nai B'rith; 823 United Nations Plaza; New York, NY 10017.
- National Conference of Christians and Jews; 71 Fifth Avenue, Suite 1100; New York, NY 10003.
- National Coalition Building Institute, 1835 K St. NW; Washington, DC 20006.
- People for the American Way (NC-STAR Program); P O Box 27333; Raleigh, NC 27611.
- *Let's Talk About Racism* by Angela Grunsell. Aladdin Books, 1991. This is part of a series of *Let's Talk About* books for young children. Other volumes explore hunger, drugs, war, divorce, death and AIDS. Available from: Gloucester Press; 387 Park Avenue South; New York, NY 10016.
- *Straight Talk About Prejudice,* by Rachel Kranz, 1992. This book, written for teen-agers, dispels stereotypes with factual information. Available from: Facts on File, Inc.; 460 Park Avenue South; New York, NY 10016.

BEST COPY AVAILABLE

- If someone takes an extreme or antagonistic position on an issue, ask, "What makes you feel that way?" "What information do you have that leads you to that conclusion?" and "How do you think the person you're addressing feels about what you are saying?" If the student remains unyielding, other students will need to express their disagreement. Ask, "Does anyone feel differently?" and remind them to express differences respectfully.
- You can challenge myth, stereotyping and false information by introducing hard facts without being judgmental. If someone characterizes everyone on welfare as a single black mother, remind them that the majority of poor people in this country are in fact white. Explain, "Although you have a right to your opinion, it's important for people to be able to make their own decisions based on factual evidence. Sometimes if we hear the same stereotypes repeated over and over, we assume them to be true. Part of being fair is knowing what the facts are." If there is a disagreement over fact, challenge students to find evidence for their positions.

7

Close-out

Bring the discussion to a close by focusing on shared values and positive action.

- Ask, "What are some of the discoveries we made today?" Possible responses: learning we don't have to agree with each other to respect each other; finding out that I can share my feelings with the class; seeing that so-called 'jokes' can hurt people.
- "There are things that divide us, but there are also things that can unify us," explains Kim. Have the students think of things that connect them to each other. "It might be something as simple as being first-born in the family, or having divorced parents, or liking chocolate .... Hold up the things that cut across our differences."
- Review the objectives you set out with. You might put it all in the context of democratic values: "We've been exercising our First Amendment right by discussing these issues in a free and open debate. The right to free expression is one of the things we value most in a democracy. What are some other values that we've talked about today, that you feel are essential to our ability to live and work together?"
- Close on a positive note by eliciting ideas for concrete follow-up action. For instance: clean up racist graffiti, learn about other cultures, write letters to the editor, vote, start an international club.
- Finally, think of the discussion as part of an ongoing process, and take advantage of opportunities to continue that process. "You can't expect to change attitudes or behavior in one session," says Dittman. ◆

ACTIVITY

Tell the U.S. Civil Rights Commission what you think

What causes interracial and intercultural conflict? What can individuals do to promote better understanding between people? These are the questions being explored by the U.S. Civil Rights Commission for an official report to Congress. Students are encouraged to add their voices to those of politicians, scholars and activists who will testify in a series of Civil Rights Commission hearings. Use the form on the next page.

Student comments will be collected by *Teaching Tolerance* and forwarded to the Commission with individuals' names omitted. *Teaching Tolerance* will select some of your responses for inclusion in a future issue.

To Respond

- The best response you can provide will be one that comes from your own experiences and observations, not from what you've read or been told. There are no 'right' answers to these questions.
- Be specific. In discussing causes of conflict, give examples of incidents you know about. Think of concrete actions that individuals can take to promote understanding. Unlike many others who will be heard by the Commissioners, you are in a position to see and respond to conflict as it happens. The solid information you provide will be more helpful than any sweeping conclusions or abstract theories.
- Write as much as you want. Start with the form provided here, and attach pages as need. You don't have to include your name.

ETHICA[illegible] LEADERSHIP: A PREREQUISITE FOR EFFECTIVE SCHOOLS

Reprinted with permissi[illegible]f
the National Association of
Secondary School Principals.
For more information about
NASSP programs and services,
please call (703) 860-0200.

The effective principal must be an ethical principal, according to this writer, who offers guidelines for ethical leadership.

BY RAYMOND L. CALABRESE

PRINCIPALS, AS instructional leaders, are encouraged to create a climate that emphasizes curricular, instructional, and school environment issues. However, this charge neglects ethical leadership, the driving force behind the relationships, the programs, and the school's mission.

Ethical leadership is the moral component of instructional leadership; it is an integral component of effective schools. Ethical leadership is concerned with fairness, equity, commitment, responsibility, and obligation.

Greenfield (1987) spoke of moral imagination and interpersonal competence as the basis of instructional leadership. Principals must operate from a premise that schools can be better, that they have the ability to recognize standards of quality and can apply these standards to their school.

Ethical leadership has not been a formal part of administrative training; it is assumed that administrators are competent in a professional and ethical sense. However, events of the past decade suggest that all professions are subject to unethical activity.

The principal's actions should be governed by traditional ethical guidelines and integrated with the values of a democratic society. Strike, Haller, and Soltis (1988) believe that the basis for ethical leadership is the inherent freedom possessed by Americans; educational decisions are made to reinforce this basic democratic concept. In effect, ethical guidelines include respect for all members of society, tolerance for divergent opinions and cultures, equality of persons, and equal distribution of resources.

- *Respect for All Members of Society*

American society is pluralistic. As a result, the principal respects all individuals and professes that each member of the school community has the same level of dignity; the principal responds to the members of the school community with respect.

- *Tolerance for Divergent Opinions and Cultures*

The principal organizes and leads a school composed of free members of a pluralistic democratic society. Membership is composed of individuals from different ethnic and economic backgrounds. This diverse group brings a variety of opinions as to how education should occur, the context in which it should occur, and the outcomes that it should produce. The principal encourages diversity and molds it to build a

spirit of community; tolerance of diversity prevents bias and promotes multiple perspectives when examining educational issues.

- *Equality of Persons*

All persons have a right to be treated fairly, have equal opportunities to succeed, and have equal access to the resources or programs that are offered.

- *Equal Distribution of Resources*

Many schools operate in a climate where the fiscal base has receded. The principal must divide dwindling resources in a manner that is fair to the teachers and that provides students with maximum educational benefits. The principal must determine the fairest and most efficient use of school resources.

Guidelines for Principals

Principals can avoid violations of trust and exercise ethical leadership by focusing on the following 10 guidelines.

1. DEVELOP A VISION CONSISTENT WITH SOUND EDUCATIONAL PHILOSOPHY.

Principals who do not have a vision based on sound educational philosophy are likely to be inconsistent in decision making and human relations. Personal and political interests may control actions. In effect, the ends will frequently be used to justify the means.

Principals must have a reason for acting; they must have a reason to justify their vision. Their reasons should be based on more than emotion or intuition; they must be based on tested principles. Principals must discover a philosophy consistent with a democratic culture and their personality.

2. APPLY STRONG MORAL LEADERSHIP.

A principal establishes the school's moral atmosphere. The moral atmosphere is not a codified set of rules and laws but a prevailing attitude that carefully intertwines responsibility with action. Each decision by the principal builds the moral atmosphere. If the principal condones poor teaching, an atmosphere is nurtured in which it is acceptable to cheat the community and student. If the principal condones student absenteeism, the principal creates an atmosphere that says school is not important.

The principal must ask and answer such questions as, Why does this school exist? What do we want to accomplish? What obligations does the school have to the student and community? What student and faculty behavior is important in this school community? The answers to these questions will shape the school's moral atmosphere.

3. CONDEMN DISCRIMINATORY PRACTICES.

Discrimination exists in subtle forms. Discrimination occurs in the teacher's room where negative remarks are tolerated, in the guidance office where economically disadvantaged students are encouraged to take vocational rather than college courses, and in the classroom when derogatory remarks are ignored.

The principal cannot tolerate discrimination. The principal must make discrimination an ethical and educational issue. One way of heightening faculty, student, and community awareness is through staff development where policies, attitudes, and actions are examined.

4. VIEW EFFECTIVE TEACHING AS A DUTY.

Poor teaching injures students, good teachers, and the community. The poor

---

RAYMOND L. CALABRESE is associate professor and chair, Educational Administration, Eastern Illinois University, Charleston.

teacher fails to provide students with an expanding knowledge base, contributes to an atmosphere that school is not relevant, and hurts the efforts of good teachers. The effects of the poor teacher continue throughout the lives of their students.

The principal must balance the rights of the teacher with the rights of the student and community. Students have no power to change teachers; they rely on the principal to ensure that poor teachers will improve or be removed. The principal's ethical responsibility in dealing with poor teachers is clear: the principal is obligated to act in the best interests of the students and the community.

5. Build community.

Many people do not feel a part of the school; the school has failed to include them within the organization. In effect, there is no sense of community or common mission; there is no connection between school groups. When there is no sense of community, school groups are likely to operate with a model of confrontation and conflict rather than a model of cooperation and collaboration.

Effective principals build community. They visualize the school as a single unit where groups cooperate. The school becomes a warm, inviting place because teachers and students feel wanted. A school community recognizes the worth of its members; thus, discrimination, abuse, and disrespect have no place. Working to build a community with shared goals and values is a primary goal of the ethical and effective principal.

6. Balance the rights of all groups.

It is difficult to balance the rights of strongly divergent groups within the school community. The principal may find it easier to focus on majority groups; support is always assured. However, the rights of minority members cannot be forfeited. When the rights of the majority discriminate against the rights of the minority an ethical issue arises; the principal must determine the correct course of action based on ethical guidelines.

The effective principal balances the rights of the majority with those of the minority. This balance is not easy to achieve. The principal must frame decisions in the context of "what is the right course of action for the school? What is the school's function in a democratic society, given these circumstances? What lessons can be learned by the members of this community from the decisions that will be made?" The primary consideration is to do what is right within the framework of the principal's responsibilities.

7. Right issues are not always popular issues.

Frequently, principals are required to differentiate between a popular stand and the ethically correct stand. There is no ethical leadership problem when right and popular will coincide. However, there are times when these issues do not coincide. Such situations may include stands on bond issues, support for minority positions, and espousing new educational directions.

The astute principal reflects on issues, examines all sides, and determines if ethical considerations exist. For example, to recommend dismissal of a coach because the coach has angered influential people suggests an ethical issue, whereas defining curriculum issues may be a matter of opinion and subject to compromise.

8. Base decision making on what is right for the members of the school community.

Principals who make decisions based on what is right for the organization forget that the organization exists to serve the needs of its members. Thus, schools that fail to keep this perspective in mind ignore parent complaints, use the bureaucratic maze to circumvent criticism, don't consider the needs of the students, and exist to provide jobs for those employed by the organization.

The effective principal has service as a primary goal. The service goal embraces the question of how we help our members. Can we improve the way we help our members? Calls to parents are returned; they are initiated. A service commitment requires the principal to constantly evaluate the school, its members, and its programs in light of more effective delivery and assistance.

9. Make moral courage an integral part of the principal's role.

It is impossible to be ethical without moral courage. Principals can claim their actions are ethical but if they fail the test when confronted by angry parents, board members, teachers, or a superintendent, they lose claim to ethical courage. Principals who are pressured to violate ethical standards must have the moral courage to say no.

Principals must take positions that are consistent with the duty, obligation, and responsibility inherent in their role. In the end, they cannot rely on committees or on hoping others will decide. The obligation to act ethically rests with the principal.

10. Communicate ethical behavior, integrity, and moral action.

The school will not develop an ethical climate if the principal does not communicate ethical values.

The principal must define an ethical code that is consistent with the values inherent within the community and society. This code must be communicated daily. An ethical environment is achieved through thousands of decisions over a long period of time.

Conclusion

Ethical leadership is synonymous with effective schools. One cannot exist without the other. The ethical principal is concerned that money is used correctly, people are treated fairly, teachers teach effectively, coaches teach their players to play hard and fairly, the curriculum evolves to meet societal needs, students are held accountable, and parents are incorporated into the school process. The effective principal must be an ethical principal.

References

Greenfield, W. "Moral Imagination and Interpersonal Competence Antecedents to Instructional Leadership." In *Instructional Leadership: Concepts, Issues, and Controversies*, edited by W. Greenfield. Boston, Mass.: Allyn and Bacon, 1987.

Strike, K.; Haller, E.; and Soltis, J. *The Ethics of School Administration*. New York: Teachers College Press, 1988.

Reprinted with permission from Polly Greenberg and Young Children (Washington, DC: National Association for the Education of Young Children, July 1992).

Ideas That Work With Young Children

How To Institute Some Simple Democratic Practices Pertaining to Respect, Rights, Roots, and Responsibilities in Any Classroom (Without Losing Your Leadership Position)

Polly Greenberg

QUESTION: Like everybody else, I am deeply dismayed by the violence, economic decline, and moral decay of our besieged society. I cannot help wondering if these are our last days as a great nation. Arnold Toynbee, world-famous historian, wrote that 19 of 22 civilizations whose histories have been examined collapsed when they sank to the moral levels to which we in the United States have lowered ourselves. According to Toynbee, the average age of these civilizations at the time of their fall was 200 years. Toynbee says that nations go from bondage to courage to liberty to abundance to selfishness and complacency and back to bondage.

In my opinion, we are now in the selfish, complacent stage, and we are slip-sliding faster and farther every year.

But all is not lost yet; there are many things that each of us can do, especially those who are parents, caregivers, and teachers. I myself have strong views and values about democracy and the importance of being a moral person.

I am sure that it never occurred to any normal parent or parent substitute to doubt that it is the adult's duty to guide children toward an understanding of right and wrong from crawlerhood on and that a substantial part of doing this is to teach the child to consider the other person's viewpoint, but we may not do this very effectively.

My classroom is not child centered. It is not curriculum centered. It is not centered around researching the child's mind. It is developmental for each child, I hope—in other words, based on each child's physical, psychological, and social accomplishments, issues, needs, and readinesses, *as well as* intellectual and academic accomplishments, issues, needs, and readinesses. Isn't that what *development* means? My classroom offers an experience in democratic group life. I am always looking for ways to further democratize my classroom practices in order to better prepare moral, ethical, good people who are fit to participate in our democratic country—while I remain firmly at the helm.

Any ideas?

Surely we should be able to take time in these earliest years to start steering each child toward ethical individuality and constructive membership in groups! If we can't find time for character development even when children are zero to eight years old, what hope is there that we will make time for it later? Besides the problem of prioritizing use of time, there is the problem of fearing loss of control: Many teachers consider the only alternative to authoritarianism to be chaos in the classroom. A third choice is firmly, fairly, and in a friendly manner managing a fun classroom that emphasizes a number of the basic building blocks of democracy.

Parents and teachers are *always* in charge of young children. The frequently used but unfortunate phrase "child-centered" home or classroom is misleading. Democratic adults don't order children around, but they create and maintain the milieu, including selecting materials and equipment, establishing a schedule, setting up policies and procedures ("rules," if you prefer that word), planning—preferably with some collaboration from parents—educational projects, although it's hoped that many projects spring spontaneously from children's interests and life events and from classroom happenings, and that teachers enthusiastically extend them into several "subject" areas, such as math or literacy. Even excessively permissive parents are not "child centered." (For a discussion of overindulgent and authoritarian adults, see Greenberg, 1992.) Really, the term "child centered" is shorthand for "child development focused," which is exactly what *you* advocate, as does NAEYC.

The best teachers prepare thoroughly; often observe and informally assess each child in each area of development and learning; and gauge educational offerings, interventions, support, and encouragement astutely in an effort to challenge—yet not discourage—each child. This process, now growing popular as a research and writing topic among scholars, has some fancy new names, such as *teaching in the proximal zone* and *scaffolding,* and is attributed to Lev Vygotsky, but is the same old way of **helping a child** ***where she needs help and not where she doesn't*** to extend her understandings and skills. This applies to interpersonal and group-living skills, too.

Look for daily and weekly opportunities for each individual to contribute appropriately and significantly to the group

? Who has super humor—is the class comedian—capable of leavening the heaviness of life with wit and laughter?

? Who loves to look things up, find out more, and could work with you, the school librarian, or an aide to bring additional information to the group on a subject of interest to them?

? Who are the group's best problem-solvers and negotiators? When could their services as consultants be called upon?

? Who has special abilities, such as the ability to get around easily on crutches or in a wheelchair, the ability to speak sign language or another language, the ability to describe religious practices not familiar to most of the group, the ability to dance, the ability to take apart and explain a car engine, or the ability to teach others?

? Who enjoys working cooperatively and could effectively be paired or grouped with a child with a disability, a child with limited English, etc.?

? Who is musically, aesthetically, artistically, athletically, theatrically, etc., talented; how could this person's special abilities be used?

Make it part of your daily lesson plans to write in some contributions that individuals could make.

Some ingredients of democratic, ethical, and moral character and practice

Democratic character and democratic practice (in childrearing; child educating; marriage; and community, national, and international living) have a number of ingredients. Actually, these ingredients are extremely similar to the ingredients that go into *ethical, moral* character and *ethical, moral* practice. Among these ingredients—and there are probably more—are these:

- firm, positive sense of self as an effective person (self-identity, self-worth, self-esteem, self-efficacy), so the individual need not attempt to put others down in order to feel like somebody;
- freedom from excessive anger (because anger is usually inflicted upon others in one way or another, which may include alienated apathy and refusal to help the group, in addition to more direct ways of dumping anger on others);
- respect for others, regardless of whether or not we agree with or approve of their views and ways (providing they are not hurting anyone);
- ability to see a situation from another person's point of view (to perspective-take), an ability on which respect is predicated);
- ability and preference for negotiating disagreements and resolving conflicts nonviolently;
- willingness to spot problems and imaginativeness to see alternatives;
- desire and ability to plan, work, and make decisions cooperatively, sometimes reaching consensus and sometimes going along with decisions made by a majority;
- empathy toward (warm concern for) anyone who is hurting, making an effort to help in whatever way one reasonably can, whether by casting a vote, writing a note, offering a soft shoulder, or covering your friend with your very own most precious security blanket;
- motivation and capability to contribute responsibly and with excellence—to the well-being of others, to the group;
- ability to get along naturally and constructively with people who have disabilities, are of other races, or are richer or poorer; and
- ability to think about the ethics of things, even of controversial issues, based on ethical considerations.

How to help each child develop a firm sense of positive self and how to help keep children from harboring excessive anger are discussed elsewhere (Greenberg, 1991, 1992); however, most of the following suggestions may also help.

Children are not born moral, ethical, democratic creatures, although they are born with the potential for all of these aspects of good character. Much of what teachers of young children have always done is apply the art, mechanics, and science necessary to develop good human beings. Recently, researchers have shown renewed interest in the development of empathy, cooperative behaviors, understanding of "right" and "wrong," and other aspects of moral development.

BEST COPY AVAILABLE

In teaching social, moral, and ethical understanding, as in all teaching, we intervene to help each child when he needs help.

Use Your Daily Group Meeting (Circle Time) for Planning, Evaluating, and Discussing Moral Issues

It's inappropriate to ask three-year-olds to do much planning, and it restricts the natural flow of initiative and social life to expect four-year-olds to plan every place they may want to play all day, although *sometimes* sitting together while one child at a time chooses where she will *start* her play (and from which she may move on at will) is a good introduction to planning. Children can plan events and behaviors to expect on outings and at parties, or when a guest resource person is coming. The teacher *asks* the children for ideas; she does not moralize. As children become five, six, seven, and eight years old, they can be expected to engage in much more sophisticated planning (like planning a play they will dramatize for the class)—*if we give them lots of practice.*

Hold your group meeting in mid- or late morning. Ask children how the morning went. If you saw any interpersonal or moral problems that the children don't mention, bring them up. Ask "What would be a better way to do that?" "How can we do it better next time?" Listen with interest to children's ideas and opinions.

In moral discussions, teachers make it clear that every person has a right to think and say his or her ideas, but this doesn't mean that every idea anyone thinks or says is right. Teachers respectfully ask each child what he or she thinks, but also press the child to say *why*, and then ask other children if they agree or disagree and why. Teachers add *their* thoughts and reasons to the discussion. One advantage of this is that it's a way to **observe and assess** what's going on in each child's moral development. Another advantage is that children **whose skill level frontiers the teacher intentionally or inadvertently challenges may move forward to a higher level of thinking.** If the teacher hears some ideas she disapproves of, she can conclude by saying, "Well, I think we need to think more about this another time."

Show Confidence in Children

Encourage *each* child—even children with disabilities—to be independent and self-reliant. Frequently say, "I don't know, which do *you* think would be best?" or "You decide."

How can children serve the group? Many four- and five-year-old children can answer the phone graciously. Most children can scrub the tables for snack time or lunch, can serve themselves from serving bowls, and can pass the trash basket afterwards. Children love to pick flowers, bring them from home, and arrange them. You could have the flower person of the week. A small group of children could paint a mural for a wall; perhaps another group could create another mural the following month. When forming groups, include diversity of all kinds. Children can collect (safe) litter (not broken glass).

There are, of course, the usual classroom jobs. Make the longest list you can. Copy it onto chart paper. Make a name card for each child, and have a weekly ritual of changing jobs. Each child gets a job each week and gets helped as needed to remember to do it.

What else can your children do?

Lectures are ineffective. Helping the child to move forward from where she is requires "walking through" each "wrong behavior" with her, helping her to "see the way."

Democracy Is Full of Problems Waiting To Be Solved. Encourage Children To Solve Small Problems

Say to a cluster of children, "How can we solve this problem?" [State the problem: "The handle fell off the wagon and we want to pull it. What should we do?" "We want to sit down and see Bethany, Avi, and Julia do their dance, but all this stuff is all over the floor. What should we do?"] Praise good suggestions. Follow up on those that are at all feasible.

What Can the Director or Principal Do To Develop an Excellent, Ethical, Democratic, Character-Building Early Education Setting?

1. Hold a series of discussions with staff and parents from which to develop written policies and procedures for creating an inclusively caring, diversity respecting, individually challenging learning environment, featuring high expectations and high support; focusing on encouraging self-esteem through self-discipline taught through firm, fair, consistent expectations; celebrating each child's specific contributions to the group as they occur and the ethic of working hard to contribute to the group.
2. Work hard to provide ongoing supportive supervision to help staff, parents, and volunteers implement this set of goals.
3. Provide staff development opportunities, including regular readings, staff discussions, in-service consultants, and tuition reimbursement to learn more along these lines.
4. Fill job openings with people who share these values and are willing to learn effective ways to implement them.

BEST COPY AVAILABLE

Use Preventive Discipline and Discipline with Dignity, the Best Methods for Democratic Child Care and Education Programs and Primary Classrooms Because They Strengthen Self-Esteem While Diffusing the Anger in Children That Might Otherwise Erupt Later; Clarify and Remediate the Child's Problems; Demonstrate Respect; Teach Problem Solving and Conflict Resolution; Increase Children's Ability To See Others' Points of View and Have Empathy for Them; and Increase Children's Motivation and Competence To Contribute Positively to the Group.

Use preventive discipline

1. **Arrange a home visit** before each new child starts in your program. The likelihood that the child will be happy and cooperative instead of upset and disruptive will be increased.

2. **Greet each child each day in a warm, welcoming way,** and help him get involved in an activity, preferably with a friend. A child who feels wanted, acknowledged, secure, and treated as an individual will feel more content—will feel less frazzled—so will behave.

3. **Have enough toys and equipment in good repair** and other interesting materials and educational projects (math, science, literacy, etc.). The likelihood that children will be pleased and productive, instead of cranky and chaotic, will be great.

4. **Plan the room(s) so children who need to walk through won't knock into the activities of other children.** This will avoid many arguments, hard feelings, and tears. Having enough space, preferably a set of rooms rather than one, is a great help in avoiding altercations and the discipline problems that arise when children are too crowded or overstimulated.

5. **Develop a safe, fenced outdoor play area with space for active play and some basic play equipment** or, if that's impossible, go to a park, school playground, or another children's program's playground for a daily visit (by arrangement). If an appropriate time and place for large-motor play aren't provided, children will do it at the wrong time and in the wrong place. Avoid discipline problems by providing for children's urgent need to move and to develop self-esteem through physical prowess.

6. **Have a schedule that alternates active and quiet times, indoor and outdoor times, private/small-group and large-group times.** This provides the balance children need and prevents discipline problems. Whenever possible, avoid making a busy child stop what she's doing to go to another learning center, share a toy, come to storytime, etc. Move to the next (quiet/active) part of your program when most children seem ready for a change, not at a certain time on the clock.

7. **Plan a special activity for each day.** Invite, don't require children to join in. If the activity has meaning and you are enthusiastic, many children will be magnetically attracted to it. Busy children are usually good children.

8. **Provide friendly guidance.** Make clear, simple, essential rules (not a clutter of unnecessary rules). Explain them to the children in a nonthreatening manner. Listen to your tone and the inflection in your voice. Do you sound threatening? Insist consistently upon adherence to this minimal set of rules. Children who sense that you are clearly in charge, know what you're doing, and are fair will usually be good.

9. **Take time to teach acceptable behavior**—respect for the rights of others, self-control, orderly conduct, sharing, caring, cooperativeness, and responsibility for the group good. Teach by example, by stating your expectations, and by taking time out of whatever you're doing when an incident arises; **this is the core curriculum of a democratic program emphasizing ethical, moral behavior.** Be patient but firm. Children who understand what's expected and are given lots of help in learning how to do it are usually not discipline problems.

Discipline with dignity

1. **If a child defies your procedures and rules,** take her aside, treat her with dignity and understanding, and ask her to explain the rule and the problem to you. Make sure she understands the rule. Help her solve the problem. When children feel clear on what's expected, and personally accountable, they usually behave.

2. **Teach children, step-by-step, how to solve their own interpersonal problems.** Compliment children throughout the day for small, positive things they do. Children with high self-esteem generally behave well.

3. **When all else fails,**

- without insulting or shaming the child, speak to him in disappointed, disapproving tones about what he did (or didn't do) that displeased you, why, and tell him what you expect next time;
- remove the child for a very short time to give her a chance to settle down and remember how to "act right," or remove a privilege—if possible, a "logical consequence," but not too harsh a one.

A thought: Children who are regularly behavior problems in spite of your preventive and "discipline with dignity" program are bringing you problems from home or from within.

Common sources of serious and continuing behavior problems in young children are excessively authoritarian or excessively permissive parenting; family problems (acute parental discord or "acute divorce," e.g., divorcing that's current or recent; abandonment or severe neglect by a parent due to death, serious illness or injury, substance abuse, workaholism, depression, or mental illness; disasterously managed sibling relations, etc.); or undiagnosed or poorly handled neurological problems.

We must collaborate with the parents in searching for a cause and a solution. Professional diagnosis, counseling, or treatment may be necessary.

BEST COPY AVAILABLE

First and foremost, we must avoid verbal child abuse

The following common adult behaviors have no place in a program that claims to be teaching **respect** because these behaviors are so disrespectful to children. If we claim to be concerned about **rights**, we can't violate a child's right to be treated with respect. If we say we're trying to develop **responsible** children, we won't want to discipline children in a way that's highly irresponsible—because a person's first responsibility in a democracy is to respect and be decent to others.

We must avoid verbal child abuse, such as

- threatening abandonment or loss of love by parent, teacher, caregiver, or God;
- withholding appropriate emotional or conversational response ("the silent treatment");
- frightening, humiliating, shaming, embarrassing, ridiculing, or insulting the child in any way ("dumb as they come", "sissy," "act like a girl," "act like a baby," "send you back to the little children's class");
- making disparaging remarks about a child's race or interracialness, religion or lack of it, family format (no father in home, same-gender parents, unmarried parents), socioeconomic level, etc.;
- labeling the child "bad" or "naughty"; and
- threatening physical punishment of any type.

It makes no sense to talk about the importance of self-esteem while making children (or any individual child) feel bad about themselves.

Recommended reading

How to Talk So Kids Will Listen and Listen So Kids Will Talk (Faber & Mazlish)
The Magic Years (Fraiberg)
Parent Effectiveness Training (Gordon)
Parenting Young Children (Dinkmeyer, McKay, & Dinkmeyer)
Raising Good Children (Lickona)
Your Growing Child (Leach)

Democracy Requires Citizens To Resolve Disputes in Nonviolent Ways—Through Negotiation and Conflict Resolution, at the Root of Which Must Be Justice

Mercilessly beating or murdering the persons we disagree with or are angry with, or—worse yet—murdering or injuring people who *remind* us of those we don't like (perhaps for excellent reasons!) and executing ethnic, racial, religious, and socioeconomic class killings in civil wars of assorted sizes, in which civilization evaporates, are actions that are frowned upon in democratic countries. When it's imperative to solve impassioned disagreements, we can find alternatives to torture and slaughter. In a much scaled-down way, people who live and work with young children deal with this issue almost every day.

Although it may occasionally be necessary, ordering a steamed or downright furious child to "the time-out chair" doesn't help him to slowly develop

- understanding of another person's perspective,
- concern for that person's rights and feelings (empathy),
- communication skills through which to convey his views, and
- appreciation of the consequences of what's going on;

yet all of this is involved in resolving conflicts peacefully. If developing democratic character and teaching democratic practices are among our goals, when a fight is about to erupt, our "lesson plan" is about to be launched. The teachable moment has arrived! Teaching effective interpersonal skills demands first restraint and then patience, but there's more to it than that. In a democracy, it's so urgently important that children learn to live democratically that it seems well worth whatever time it takes to teach all emotional, cognitive, social, and language skills relevant to peaceful conflict resolution.

Here's one way to go about implementing the lesson. **Remember a basic principle of all good teaching: Intervene, demonstrate, and offer support and guidance only to the extent necessary for the children to succeed.** (There are rare occasions when—many expert teachers and parents believe—it's best if the adult simply steps in and settles the matter. If real danger is involved, an adult may say, "If you can't play together safely, then you can't play together until later when you remember how to keep everybody safe." If two children—typically siblings—seem driven to make each other crazy, an adult may say, "I hate all this fighting and angry noise. You can't play together now because I [we] can't listen to this anymore. You can play together later when you feel that you can play without bothering me [us].") Normally, however, adults whose agenda is education for democracy will intercede, but as little as is possible without losing a golden opportunity for meaningful discovery learning.

1. Squat, stoop, or kneel so that you're on the children's level, and say, "I see that you have a problem. Let's talk about it." If necessary, stand between the adversaries; if essential, hold them at arm's length to your left and to your right. (There was once an elderly volunteer who neglected to take this last precaution and got a black eye. The three-year-old pugilist said tearfully, "I'm sorry, I didn't mean to hit you, Mrs. Fraley; I just wanted to kill Bobby.")

2. Be sure that the children are looking at each other (or, if their cultural background makes this a poor idea because looking someone in the eye is considered rude, make sure that both are paying attention). If the scene is too distracting to others, move the contestants to a quieter corner. If one child insists on producing "white

BEST COPY AVAILABLE

Hildegard Adler

A child who has been wronged and unfairly treated by an adult will feel hurt, frustrated, and angry. This may result in unreasonable behavior, whether or not it "should." Adults who have been wronged and unfairly treated by our society will feel hurt, frustrated, and angry. This may result in unreasonable behavior, too, whether or not it "should."

noise," a highly effective technique for insulting and enraging an enemy that's quite common among the young, or is in some other way ignoring the speaker, say, "You must listen to (Jill); she has something important to say to you, and **then she'll listen carefully to you.**"

3. Reassure the stressed-out pair that you're going to listen carefully to both aggrieved parties. Turn to one child and say, "What do you want?" This helps to focus the storm.

4. Assist one child in framing and stating her explanation so it can be understood. What is the main point she's making? If she shrieks, "I'm not going to invite you to my birthday party!" (eight months away), which is probably the most prevalent threat among middle-class three- through five-year-olds, encourage a more accurate presentation of the problem—help her say it: "It hurts me when you hit me. Please give the Weebles' treehouse back to me. You can have a turn when I'm finished." "I'd like a turn to climb up the woodpile and sit on top of it." Or whatever. In the heat of battle, some children yell or sob so loudly that their message can't be heard; others speak so softly that *their* message can't be heard, either. Encourage clarity. If necessary, provide the lines and the manner of delivering them effectively. In any case, restate the child's position to clarify and reinforce it for both children. The first child thus feels listened to, and the second child may (or may not) have gotten a bit of insight about his temporary enemy's perspective. Even two-year-olds can begin to perspective-take **if taught how.**

5. Turn to the second child (physically as well as conversationally), who may have been frustratedly interrupting and who, therefore, you may have been repeatedly shushing, and say, "Now we want to hear what *you* want. What's the problem?" Again, expect the respect of attention from the child being addressed. Repeat everything in item #4.

6. Say to child number two, "What do you want (Tommy) to do?" Ask child number one the same question.

7. Repeat each child's wishes or proposed solution, rephrasing if it would be helpful. If a solution has not yet been suggested, say, "How can we solve this problem?" Children, having by now simmered down, will sometimes come up with the most astonishing solutions. Five-year-olds Ruby and Lester, for example, ended their hair-pulling, screaming altercation with a happy hug and returned to hand-holding play after Ruby offered this recommendation and Lester cheerfully agreed that it was entirely satisfactory: "I know: *Nobody* will have the first turn! We'll start with the *sixth* turn, and I'll have it!"

If children can *almost* settle a disagreement themselves, the mere presence of a sensible grown-up who saunters over may be sufficient to enable them to see a compromise or solution.

Sensitize children to the violence in their lives. Discuss TV shows the children see, behavior in their homes, conflicts they see in the neighborhood, and violence they see in your child care home or classroom. (An additional benefit of doing this is that from time to time a child abuse or spouse abuse case is found and reported.) Encourage children to think and talk about better ways to solve problems.

Above all, **do you set a good example?** Do you listen attentively to a child who is telling you something? **Are you fair?** Do you talk things over with adults and children and come to agreements? Monkey see, monkey do. Eventually your children will learn to work things out somewhat equitably.

A thought: Choose a partner. Practice this technique throughout the week as situations arise. Critique each other. Keep on practicing until this method of teaching an important democratic practice comes naturally. Make this subject the topic of a parent meeting. Encourage family members to role-play scenes using this set of techniques.

A young child sees *her* problem, not "the" problem. Helping the child to see the whole picture is helping her to develop perspective.

BEST COPY AVAILABLE

Democracy Requires People To Be Sympathetic Toward One Another

© J.D. Images

Charles Weber

Children can be very cruel indeed. If we want to create kind people, it's our job to try to teach each child to see situations from the playmate's, teacher's, and family member's viewpoint, and to guide the child toward seeing how to make these other people happy, too, through turn-taking, sharing, compromising, and doing kind deeds.

In teaching empathy, as in teaching everything else, the important adults in a child's life set the example that makes an obvious or subliminal but potent impression on him. In the 1960s Haim Ginott, a prominent psychologist specializing in child and parent guidance, gave us the following basic principles for empathizing with children (a number of subsequent parent/child courses and books have been based on Ginott's work):

1. When an adult communicates with a child—even if the intent is to correct the child—**the message must preserve the child's, as well as the adult's, self-respect:**

- Six-year-old Jeannine seldom sits down, so she rarely gets her work done neatly, if at all.

To *herself*, the teacher says, "If I weren't required to give so much seatwork, she wouldn't fail so frequently." "Why can't you place the seat of your pants in the seat of your chair like the other children and just do it?"

To *Jeannine*, the teacher says, "It's hard for you to sit still and do work like this . . ."

Jeannine smiles, pleased that the teacher has seen her perspective.

". . . but please sit down for a few minutes and finish it neatly."

"O.K.," says Jeannine amiably.

2. When an adult communicates with a child—even if the intent is to instruct—**statements of understanding should precede statements of advice:**

- Five-year-old Stanley is angry because his teacher has just given him the message that his mother will come for him an hour later than usual.

To *herself*, the teacher says, "*I'm* not the one who's often late, so why pout at *me*?" "You can't go around slamming things just because your mother has let you down again."

To *Stanley*, the teacher says, "You seem very disappointed."

"I *am*!" Stanley blurts out, as he bursts into hurt tears.

"You very much want to go home after a long day."

"I *do*!"

"I think you need a little personal attention."

"Yes."

"Well, if you'd like me to read you a story or play a game with you, let me know. I'll be over here."

Stanley, a hard-to-reach child from a viciously abusive home, takes his teacher's hand and lets himself be read to. The teacher couldn't give this child sunny skies, shady trees, and a road to a happy home, but she often succeeded in bringing him in out of the pain—at least briefly.

3. When a child complains or inquires about an *event*, it's wisest to respond, not to what happened, but to the ***feelings*** **involved:**

- Four-year-old Freddy is fussing that he "never" gets a talking turn at circle time.

To *herself*, the teacher says, "I give you as many turns as anyone else." "I guess you'd like *all* the turns, greedy Freddy."

To *Freddy*, the teacher says, "You want me to listen to you."

Freddy agrees that this is the case.

"I guess it upsets you if you think you don't get enough turns."

Freddy acknowledges this truth.

The frustration he feels is reduced, therefore he behaves better.

4. When a child is exhibiting negative feelings, it's best not to tell her that she shouldn't feel that way, but rather to **put her feelings into words and reflect them for her as a mirror would so she can understand more clearly what they are and realize that we accept the validity of such feelings:**

- Three-year-old Guadaloupe kicks Anton and screams at him.

To *herself*, the teacher says, "Brat! This is the third time today you've done that!" "I guess not speaking Anton's language frustrates you terribly."

BEST COPY AVAILABLE

To *Guadaloupe*, she says, "You seem very mad."

Guadaloupe makes a face.

"You can use your words to tell Anton how you feel. I'll help him understand you."

When a child is in the midst of strong emotions, he can't listen to anyone. He can't accept advice or consolation or constructive criticism. He wants us to understand him. He wants us to understand what's going on inside him at that particular moment. Furthermore, he wants to be understood without having to fully disclose what he's experiencing. It's a game in which he reveals only a little of what he feels, and he needs to have us guess the rest.

When a child tells us, "The teacher yelled at me," we don't have to grill him for more grim details. Nor do we need to say, "What did you do to deserve it? If your teacher yelled at you, you must have done something." It works better to ask, "How did that make you feel?" and then, "What happened?" (sympathetically), and then, "I hope you'll have a better day tomorrow. Maybe you can think of a way to make your teacher happier."

A thought: A child is born with or without an intuitive temperament, and early on shows or doesn't show attentiveness and sensitivity to the moods and needs of others, and a tendency to nurture (babies, animals, dolls, peers, and even beloved adults). Not all children will grow up to be equally empathetic adults. Nonetheless, by being empathetic to each child in each interaction where empathetic response is possible, we allow the child many opportunities to absorb empathetic skills; many children will imitate what we model some or much of the time.

Each day we can encourage empathetic behavior in children: point out a sad, mad, or scared child, and ask another child if he thinks he can help so-and-so feel better (ask what's the matter, hug, play with, etc.); invite children to tuck in a friend at naptime; and so on. Parents and staff can brainstorm at a parent meeting that focuses on specific empathetic behaviors to encourage in children at home and in educare settings.

We must be responsible about creating time for teaching personal and social responsibility wherever opportunities pop up

The importance of teaching children to be responsible is a familiar idea to all parents and teachers. To preschool teachers, the key seems to be to get recalcitrant children to pick up the blocks; to teenagers' parents, the panacea for instilling responsibility in the reluctant young is successfully forcing them to take out the trash. Kidding aside, **responsibility can't be "instilled."**

➡ Responsibility is activated by an urge to contribute something to someone—a person, a group, or one's own best "self."

➡ Responsibility is an outgrowth of self-esteem, which in turn is an outgrowth of independence, competence, and initiative. To decide to be responsible is to make a choice—a choice that can be made only by children and adults who feel personally significant and capable.

➡ Responsibility grows out of an ability to see other people's viewpoints and feel concern for them (empathy).

In what ways do we build each child's self-esteem, competence, independence, initiative—sense of significance—each day? In what ways do we encourage and help each child to informally weave her family, culture, religion, and roots into our educare setting via family members as volunteers, art, artifacts, music, dance, food, or discussion of beliefs and practices? Our roots are part of our *selves;* part of our (low? high?) self-esteem comes from the respect we (don't? do?) get from others regarding our "people" and family. Do we give children lots of choices? When choice is impossible or inappropriate, do we give children a voice? Opinions and wishes can be listened to respectfully, even if the answer has to be, "Uh huh, but this is the way we're going to do it today," or something of the sort. Frequently having a choice and often having a voice are important building blocks in establishing a feeling of responsibility.

Respect for diversity

The essence of diversity and democracy isn't learning various ethnic dances and the like. **The core of pluralism is working through controversy to consensus, or agreeing to disagree. Respectable, responsible people can hold contrasting or even opposing views.** The most significant issues of the day (illegal drug use, crime, AIDS, South Africa, homosexuality, abortion, contraception, race relations, protection of the environment, and economic and social justice, to name a few) lead to **intellectual conflict.** Even for adults, learning to listen respectfully, ask intelligent questions, and carefully weigh the answers, or at least to live and let live, is enormously hard. Just as it would be impossible for a person who hated music to teach it, how can a person who can't face controversy encourage children to engage in moral reflectiveness regarding issues in *their* lives? We'd better practice talking about touchy, values-laden topics in the teachers' room to see if we can take it before bringing up appropriate ethical issues at circle time.

"Instituting some simple democratic practices" in our classrooms—such as convincing each child to take responsibility for his own behavior ("No, Tina *didn't* make you do it, it was a *choice* and you *chose* to do it; next time you can make a better choice")—such as guiding each child toward demonstrating (on a daily basis) respect for the rights and roots of each *other* child—will be quite a challenge. It will be a whale of a job! It will require, as you put it, a teacher who remains quite firmly at the helm and who is dedicated to the difficult task of developing moral human beings, skilled in the practice of patriotism, which, in *our* country, means practicing the ethics entailed in democratic living.

References

Ginott, H.G. (1965). *Between parent & child: New solutions to old problems.* New York: MacMillan.

Greenberg, P. (1991). *Character development: Encouraging self-esteem & self-discipline in infants, toddlers, & two-year-olds* [especially chapters 5 & 12]. Washington, DC: NAEYC.

Greenberg, P. (1992). Why not academic preschool? (Part 2) Autocracy or democracy in the classroom? *Young Children, 47*(3), 54–64.

Copyright © 1992 by Polly Greenberg, c/o NAEYC, 1834 Connecticut Ave., N.W., Washington, DC 20009–5786. Contact author for reprint information. [Volume 47, Number 5]

BEST COPY AVAILABLE

Repri ʼrom Literature-Based Moral Education, Children's Books & A ties for Teaching Values, Responsibility, & Good Judgment i
Eleme School by Linda Leonard Lamme and Suzanne Lowell Krogh wit y A. Yachmetz. Used with
permis from The Oryx Press, 4041 N. Central Avenue, Suite 700,
Phoenix, AZ 85012, (800) 279-6799.

CHAPTER 2

Why Literature? A Rationale

There are many approaches to promoting moral development in children. In her book on creative ways to promote social and moral development, Carolyn Pope Edwards (1986) shares thinking games, discussions with children, and a variety of classroom activities. At the end of each chapter she lists children's books which are chosen to depict the positive images or attitudes discussed in the chapter. This would suggest that Edwards views books as models of appropriate social and moral behavior. Because children's literature often presents traditional roles and experiences, Edwards points out the importance of balancing children's literary diets so as to expose the children to cultures, experiences, and attitudes different from their own.

Literature provides a natural resource for parents, teachers, and librarians to share with children in ways that enhance their moral development. Field and Weiss (1987) provide reviews of several hundred books for children and young adults centering around 10 values: cooperation, courage, friendship and love of animals, friendship and love of people, humaneness, ingenuity, loyalty, maturing, responsibility, and self-respect. The Field and Weiss book is an excellent guide to book selection on the topic of values.

Merely reading books including moral values is not enough. Children attend to many different things when reading or listening to a story. Some are entranced by the illustrations; others notice and relate to the characters; others may be reminded by the setting of experiences in their lives; and others are deeply involved in the plot. By building on children's natural inclinations to identify with different aspects of stories, a moral education curriculum can provide opportunities for considering the moral dimension of stories. Thoughtful discussion, writing, reflecting, and sharing of books can help children acquire more sophisticated aspects of moral behavior. This book shares literature which can promote moral development along with strategies for involving children in thoughtful reflection about the moral issues in the books.

LITERATURE AS A VIEW OF THE WORLD OUTSIDE SELF

Children, especially at younger ages, typically have a strong interest in themselves. As they mature, they learn to look outward to others in their family, their school, and the world. Children's literature plays an important function in introducing children to the world outside their immediate lives. It provides an important link between children's experiences and the experiences of others. As they hear how characters in books behave and why, children compare those actions to their own. They learn to place themselves in the role of the protagonist in stories and to predict how the protagonist might act or how they would act if they were in the story themselves.

Young children, being at the more egocentric stages of moral development, tend to view the world from their own perspectives and cannot see other points of view. The use of literature can be a nonthreatening way to help them begin to see things from other perspectives. As they identify with characters in stories, children learn role-taking, which can lead to the development of empathy and the ability to reason from more than an egocentric point of view. They move from developing empathy for story characters in a role-playing situation to developing empathy and kindness in real situations. Literature offers many opportunities to practice the kinds of behavior we would like to see children adopt in real life.

When they encounter thinking that is divergent from their own, children see that there are many different ways of looking at situations. They begin to value differences among people, become more tolerant individuals, and are better able to interact socially. Children feel better about themselves when they see where their viewpoints and lives fit in with the views and lifestyles of those living around them.

LITERATURE ABOUT MORAL ISSUES AND EXPERIENCES

Many children's books—nonfiction and poetry as well as fiction—contain moral dilemmas. Living ethically is a part of life and therefore appears as an issue in literature. Think back to some really good books you have read lately. Don't most of those books contain values and moral decisions? Fiction books use moral issues to help readers relate to the plot of the story and to make them empathize with the protagonist. A dull story is one that has a superficial plot and merely tells what is happening without much consideration for why events are occurring. Good contemporary nonfiction literature contains not only information, but discussion of attitudes about that information, and in some cases, ethical or unethical actions on the part of people who use that information. Nonfiction is one way authors help children become activists. And poetry is full of affective thoughts and feelings in language that is meant to move the reader. Taken in its totality, then, all forms of children's literature contain moral and ethical views and values.

Marian Pyles (1988) has compiled reviews of many children's books on the topic of death and dying. She found, while teaching a course in children's literature, that the theme of death was prevalent in children's stories. Using her own background as an expert on the topic of death and dying, she reviewed many books, both folklore and realistic fiction, on the death of a pet, the death of a friend, the death of a relative, and one's own death. The author's philosophy is that the ultimate answer to death is living and loving to the fullest. Most of the books reviewed are long chapter books suitable for older children. There are no strategies for teaching included in the Pyles book, but the author does speak out forcefully against techniques classified as bibliotherapy. She calls bibliotherapy an alarming trend in the field of children's literature, defining it as therapy through books. The use of books to help children resolve their emotional and psychological problems has resulted in the publication of many books containing inferior writing and illustration and heavy doses of didacticism. Didacticism simply does not work. "Bibliotherapy, in its emphasis on telling, not showing, sacrifices both art and meaning" (p. 11). Fortunately, Pyles is able to conclude that much children's literature deals tastefully, truthfully, and artistically with the subject of death.

We share the views of Pyles about bibliotherapy in its didactic sense. However, the term is not always defined in such a rigid manner. Some writers *share* literature with children (instead of "using" it) for the purpose of role playing, reflecting upon, and discussing issues raised by the story and children's life experiences. Such open-ended activities, when they focus upon quality literature, can be very therapeutic without being didactic. Literature in the moral development curriculum is also bibliotherapeutic in nature, but from a preventative standpoint. In other words, children can read literature which can influence their lives before problems occur. Literature can provide strategies for dealing with moral dilemmas prior to and during children's encounters with these issues, and not only after they have taken place.

Rudman (1984) takes a much more kindly view of the term "bibliotherapy." She states that the use of books to help children solve their personal pro[illegible]s and become aware of societal concerns has become an accepted part of teaching. "In using bibliotherapy educators do not assume the role of psychologists or physicians, but recognize that children today walk into the classroom with their minds crowded with issues" (p. 3). Rudman cautions against being prescriptive or forced, and instead advocates regular reading aloud by the teacher and conferences between the teacher and child as approaches to expose children to books on moral education.

The issues presented by Rudman include the family, sex, gender roles, heritage, special needs, old age, death, and war. Although Rudman does suggest some activities, most of them are to develop sensitivity to the topic on the part of the reader instead of activities related to the children's books from her annotated bibliographies. The vast majority of the books reviewed by Rudman are chapter books for older children.

LITERATURE AS A MODEL

Sometimes it is hard to find models of moral behavior, especially child models to whom children can readily relate. You may have to wait all day for a real example of a child who solves a problem peacefully or someone who reaches out kindly to others. Literature provides many such models. In many children's books there are actions which reflect moral decision making and behavior. When children read about the behaviors of other people, they can relate those to their own lives and reflect upon their own behavior. Literature models can be very powerful; if you just talk with a child about a moral issue, there is nothing to refer back to when the discussion is over. We often tend to remind children or nag, rather than helping them learn to accept responsibility for their actions. Books allow us to refer back to the actions of a character. "Remember how David's sister behaved in *Dogger*?" gives the child a referent to turn to when making moral decisions. And because David's sister is a step removed from the child, referring to her is less threatening and sounds less like nagging.

Madeleine L'Engle writes in the introduction to *Triumphs of the Spirit in Children's Literature* (Butler & Rotert, 1986) about her granddaughter who spent a summer in hospitals after an accident which, by all rights, should have killed her. The first thing the child requested when she gained consciousness was to be read to. The family read until they were hoarse, relates L'Engle, and the child was healed, without any whining or self-pity. "She was healed by doctors and nurses, but also by the stories she heard that summer. Children in literature are glorious examples of the triumph of the human spirit, but they triumph in literature because they triumph in life. The children in the books we read to my granddaughter affirmed her own response to what had happened to her, and encouraged her own natural courage. Literature and life nourish each other" (p. xvii). L'Engle ends with a plea to give our children the very best so that they will be stretched creatively and spiritually. She obviously views books as very powerful resources for children's moral and spiritual development.

The examples of prosocial behavior in literature only serve as models when children view them that way. Sometimes that takes a specific curriculum designed to highlight a moral value and to help children reflect thoughtfully upon that value. A literature-based curriculum not only exposes children to a wide variety of excellent literature, it also provides for suitable extension activities which promote children's love of literature and raises the level at which they interact with what they are reading. Role playing, discussion, and sharing literature orally, in writing, and through projects all offer potential for thoughtful reflection about the moral values and issues in children's books.

RESPONSES TO LITERATURE

What do *you* do after you have read a book that you enjoyed? Are you given a test to determine what you learned (or comprehended) from the story? Do you fill out a worksheet or ditto asking you questions about the book? No. You share the book with someone you think might be interested in reading about it, or tell your friends about the book. The book might inspire you to take some action, to think about your life, or to handle a problem. These kinds of activities—discussion and activities related to the book—are called responses to literature. They differ dramatically from the testing approach.

In a testing mode, the teacher or adult asks children questions about what they read. The purpose is to determine if the children actually read what they were supposed to read, and if they comprehended the material. A response-oriented curriculum rarely asks children questions about what they read, but if it does, the questions seek the opinions of the reader and are asked because the adult is really interested in finding out how the child felt about the story. And, more interesting questions also answer the basic one: Did the child read and comprehend the book? June McConaghy (1990) discusses the dramatic change that took place in her teaching when she began conducting research in her first grade classroom about how children responded to children's literature. A key element in the new approach was her method of dealing with children after they had read a book. Her questions changed from testing whether children comprehended what they read to asking their opinions about the books. She really wanted to know how they felt about what they read and that orientation led to genuine discussions about books that were at a much higher level of response than she had achieved earlier when she was only concerned with how well the children were reading.

As teachers make the transition from a comprehension-based curriculum to a response-oriented curriculum, the nature of the questions they ask children changes from asking questions they already know the answers to (testing questions) to asking questions they want to find out the answers to (authentic questions). Three questions that have been useful to many teachers in making this transition are: (a) What did you notice in the story? (b) How did the story make you feel? (c) What does this story remind you of in your own life? (Kelly, 1990) From these prompting questions, children learn to conduct discussions independently of an adult, without the need for questions to focus their discussions about the books they are reading. Instead, they need time to talk about books.

Questions that we have found helpful in working with children include the following:

1. *What happened in the story?* This question focuses the children's attention on what actually happened and assures that they understood what they read.
2. *Why did this happen?* A key to understand the moral value in a story is understanding the characters' motives for behaving the way they do. This question helps children attribute meaning to the story.
3. *How did this make the story characters feel?* In order to move up the scale of moral development, children need to understand how other people feel and how one person's actions influence another's feelings.
4. *How did this make you feel?* In order to respond at a personal level, the children have to have both affective and cognitive responses to a story. Unless a story impacts their feelings, the moral lessons in it are likely to be lost.
5. *What does this remind you of in your own life?* For children to internalize any of the ethical themes, they must link them to their own life experiences.
6. *Did you learn something from reading this story?* What was it? This question can elicit more thoughtful reflection about the moral theme of a book.

Talking About Books (Short & Pierce, 1990) shares many strategies teachers use to help children talk intelligently about the books they are reading. In classrooms where teachers focus upon encouraging literate talk about literature, children and the teacher form learning communities that support readers as they read and interact with others. Often these interactions involve discussion of the moral issues presented in books. They lead children into deeper explorations within a book. "Literature provides children with a wide variety of characters and experiences of the past and present. As children weigh the truth of these stories in relationship to their own lives, they can begin to reflect on their values and place in society" (p. 12). Ralph Peterson and Maryann Eeds (1990) state that what we don't need is more children who are plot readers—children who just read through the text to find out what will happen to the characters. What we need is children who take an active role in reading, who relate what they are reading about to their own lives. Short and Pierce call this a transactional view of reading, in which each reader takes something different from the reading because each relates what is in the book to her or his own life experiences. A curriculum then, no longer simply imparts knowledge, but helps children enrich their personal experience through intelligent interaction with literature.

In schools and classrooms where whole language instruction is in practice, teachers work to generate high levels of response to literature with their children. Instead of teaching children reading skills or asking questions about reading comprehension, teachers encourage children to share the literature they read through oral and written responses. The idea is that if a child can respond to literature, that child has certainly comprehended it and used whatever skills were needed to understand what was written.

What constitutes a high level response to literature? One way to think about responses is to determine which ones will have the greatest impact upon a child's life. Responses which reflect actions and behaviors on the part of a child are higher level responses than are simple, direct answers to questions that adults ask at the end of a story. Responses that analyze why a story character behaved the way she or he did are higher than statements like, "I liked the story." Many of the kinds of responses that are generated by stories where children make moral decisions are high level responses to literature.

Peterson and Eeds outline important literary features that can become the focus of a response-oriented curriculum. Especially important to the moral education curriculum are responses that deal with the main character in the story and reasons for that character's behavior. Also worth noting are responses to plot, especially if the plot involves logical consequences for human behavior. Responses to mood in a story can help children go beyond just thinking about a story on a literal level, to analyzing the emotions involved and their own responses to those emotions. Such responses are more likely to lead to actions on the part of the reader, to changed moral thinking and behavior. Children become "crusaders in the classroom" when they are moved to action by something they have read.

The following chart highlights some of the characteristics of a child's low, moderate, and high level responses to literature:

High-level response (transactions with text)
refers to tone and mood of the story
refers to text and interprets it
relates to emotions
is child-initiated
is detailed and planned
is individual, imaginative, and not copied
is multifaceted (artistic, musical, dramatic, written, and oral)
explores reasons why authors have written the way they have

Moderately high response (analysis and synthesis)
includes plot recognitions/theme/main idea
is analytical: analyzes pictures or story
includes references to other stories: book links
includes genre generics/genre comparisons (synthesis)
involves predictions vs story endings
translates story to own experiences
understands a particularly difficult, but important aspect of the book (*example:* recognizes it is a dream)
refers to the literature in later conversations
is collaborative
seeks out more information on a topic or about an author

Moderate response (role-playing)
gives reasons for liking the book
retells the story
quotes the text to respond to questioning
takes a character's role in the story

Low response (literal)
"I like the book."
"It was good."
memorizes all or part of the story word for word
has literal recall of the story
answers factual questions about the story with one ri[illegible]swer

In our experiences with children we have concluded that a small group discussion generally results in higher levels of response than a large group. Responses are higher when children can actually hold the book in their hands. Responses are higher when the teacher is a part of a group rather than when the teacher leads a discussion or sits on the sidelines while the children work independently. Responses are higher when children give opinions and have discussions than when they just answer teacher questions.

Responses to literature can vary depending upon the types of books children are reading. Every kind of literature offers contributions to the moral education curriculum. When reading nonfiction, children tend to seek out more information, to organize in some way (charts, graphs, maps, etc.) what they are learning, to record what they are learning and their personal responses to that information, and to use the information they read about.

Folk literature is full of information about the culture from which the tale comes. This information includes the attitudes and habits of that culture. As children retell and create their own stories, they thoughtfully entertain the moral values. Folk literature is full of good triumphing over bad with clear distinctions between good and bad characters and actions. Some folk literature, like fables, has clearly stated morals, while other types of folk literature are more subtle in their presentation of values.

Realistic fiction allows children to relate story plots to their own life experiences and to develop empathy for story characters. Children use fiction literature as a model for their own behavioral choices. Similarly, biography and autobiography are very reflective kinds of literature that lend insight into people and into the reasons why those individuals behaved the way they did. These kinds of literature help children focus on the lives of people and upon their own lives to determine the ethical nature of their life choices.

In Masha Rudmon's *Children's Literature: An Issues Approach* (1984), Jane Yolen comments about how children's responses to literature differ from those of adults. Adults read something and react to it. They either accept it or reject it. The same is not true for children. "A child reader reads with the heart. And so, if I write for children, I must be aware that children are going to accept what I write with their hearts. My morality becomes their morality. Heart to heart, body to body, blood to blood, a kind of literary eucharist" (p. xi). This kind of intimacy between author and reader is the core of the literary experience.

Instead of outlining specific activities to be completed by children after reading a book, we will generate a number of potential responses or activities that would promote high level responses to the literature. Sharing these books will then benefit the literature curriculum as well as the moral education curriculum.

LITERATURE AND MORAL DEVELOPMENT

Two of the authors of this book (Suzanne Krogh and Linda Lamme, 1983 & 1985) have written about their experiences using literature with children in one area of moral education. They saw first-hand how adults can stimulate children's growth in moral reasoning by using children's literature as a basis for role playing and discussion. The other author of this book (Kathy Yachmetz) has spent two years working with classroom teachers to involve children with literature in ways that help the children become more caring and thoughtful of each other in the classroom. She has seen striking examples of how literature has helped individual children develop prosocial ways of behaving.

The following strategies for promoting thoughtful consideration of the moral issues in children's books appear throughout this book as they relate to the specific titles we review.

- Creating a story web of ideas for further interaction with a book, and, in particular, determining how the book relates to the children's lives.
- Brainstorming with a group of children the possible choices or decisions a story character might make.
- Writing or discussing how we would behave in situations similar to those a story character faces.
- Writing or discussing how we feel about a character's decisions.
- Writing about or discussing experiences in our own lives that are similar to those the story characters face.
- Role playing a part of a story that involves choices in behaviors and exploring through role play the alternatives and their consequences.
- Graphing and charting characters' feelings at various places during the plot of the story.
- Drawing pictures to make more clear what is important in the stories being shared.

The value of literature in a moral education curriculum depends upon two things. First, the quality of the literature provided for children to read (and thus the quality and depth of values and issues presented in the literature) is vital. Second, the types of thoughtful engagements with literature that are offered by the curriculum and the environment in which the books are shared with children determine the impact of the literature upon children.

REFERENCES

Butler, Francelia & Rotert, Richard. (1986). *Triumphs of the spirit in children's literature.* Hamden, CT: Library Professional Publications.

Edwards, Carolyn Pope, with Ramsey, Patricia G. (1986). *Promoting social and moral development in young children: Creative approaches for the classroom.* New York: Teachers College Press.

Field, Carolyn W. & Weiss, Jacquiline Shachter. (1987). *Values in selected children's books of fiction and fantasy.* Hamden, CT: Library Professional Publications.

Kelly, Patricia R. (1990). Guiding young students' response to literature. *The reading teacher.* (March): 464-470.

Krogh, Suzanne L. & Lamme, Linda L. (1983). Learning to share: How literature can help. *Childhood education.* 59 (January/February): 188-192.

———. (1985). Children's literature and moral development. *Young children.* 40, No.4 (May): 48-51.

McConaghy, June. (1990). *Children learning through literature.* Portsmouth, NH: Heinemann.

Peterson, Ralph & Eeds, Maryann. (1990). *Grand conversations.* Toronto: Scholastic.

Pyles, Marian S. (1988). *Death and dying in children's and young people's literature: A survey and bibliography.* Jefferson, NC: McFarland & Company.

Rudman, Masha Kabakow. (1984). *Children's literature: An issues approach.* Second Edition. New York: Longman.

Short, Kathy G. & Pierce, Kathryn M. (1990). *Talking about books.* Portsmouth, NH: Heinemann.

SECTION IV:

RESOURCES FOR CREATING A CARING AND ETHICAL SCHOOL COMMUNITY

Resources to Assist in Creating a Caring and Ethical School Community

Books

Affect in the Curriculum: Toward Democracy, Dignity, and Diversity by James A. Beane (1990) New York: Teachers College Press.

Building an Ethical School by Robert J. Starratt (1991) New York: McGraw-Hill, Inc.

The Challenge to Care in Schools: An Alternative Approach to Education by Nel Noddings (1992) New York: Teachers College Press.

Developing a Character Education Program: One School District's Experience. Published by ASCD and the Character Education Partnership. Stock No. 1-94225. Contact ASCD order processing, 1250 N. Pitt Street, Arlington, VA 22134-1453. (703) 549-9110.

Educating for Character: How Our Schools Can Teach Respect and Responsibility by Thomas Lickona (1991) New York: Bantam Books.

Friere for the Classroom: A Sourcebook for Liberatory Teaching edited by Ira Shor (1987) Portsmouth, New Hampshire: Boynton/Cook Publishers/Heinemann.

Keeping the Peace: Practicing Cooperation and Conflict Resolution with Preschoolers by Susanne Wichert (1989) Philadelphia: New Society. (Also available from Northeast Foundation for Children, 71 Montague City Road, Greenfield, MA 01301, (800) 360-6332. More information on this organization below.)

Mentoring: A Resource and Training Guide for Educators, by K. Bergstrom, N. Brennan, K. Dunne, C. Gilbert, N. Ibarguen, A. Newton, M. Perez-Selles, E. Thomas (1994) Andover, MA: The Regional Laboratory for Educational Improvement of the Northeast and Islands. (800) 347-4200.

Moral Education in the Life of the School, A Report from the ASCD Panel on Moral Education (1988) Available from the Association for Supervision and Curriculum Development, 1250 N. Pitt Street, Arlington, VA 22314-1403 (703) 549-9110.

School Emergency Response Plan Handbook by Efrain Fuentes and Raymond Rose (1995) Andover, MA: The Regional Laboratory for Educational Improvement of the Northeast and Islands. (800) 347-4200.

Teaching Children to Care: Management in the Responsive Classroom by Ruth Charney (1992) Greenfield, MA: Northeast Foundation for Children, 71 Montague City Road, Greenfield, MA 01301, (800) 360-6332. (More information on this organization below.)

Teaching Values and Ethics, An AASA Critical Issues Report, (1990) Available from the American Association of School Administrators, 1801 North Moore Street, Arlington, VA 22209.

Teaching Young Children in Violent Times: Building a Peaceable Classroom by Diane Levin (1994) Amherst, Massachusetts: National Association for Mediation in Education.

Journal Articles

We cannot include all the articles we find in putting together this packet. The following is a list of articles that have valuable contributions to the literature on "Creating a Caring Classroom."

"Assessing Citizenship" by Walter Parker in *Educational Leadership*, November 1990.

"Caring and its Relationship to Critical Thinking" by Barbara J. Thayer-Bacon in *Educational Theory*, Summer 1993.

"Creating a Caring Classroom with Children's Literature" by Linda Leonard Lamme and Linda McKinley in *Young Children*, November 1992.

"Creating a Curriculum for a Global Future" by Maurice Gibbons and Maureen Neuman in *Educational Leadership*, December 1985/January 1986.

"Empowerment Through Talk: Creating Democratic Communities" by Jean Chandler Von Dras in *Cycles of Meaning: Exploring the Potential of Talk in Learning Communities* (1993) edited by K.M. Pierce and C.J. Gilles. Portsmouth, New Hampshire: Heineman.

"Ethical Frameworks to Guide Action" by Robert P. Craig in *The Principal as Leader* (1994) edited by Larry W. Hughes, New York: Merrill.

"The Moral Life of Children" by Robert Coles in *Educational Leadership*, December 1985/ January 1986.

"Nurturing Cooperation and Responsibility in a School Community" in *Phi Delta Kappan*, February, 1992.

"Participation in Democratic Citizenship Education" by Todd Clark in *The Social Studies*, September/October 1990.

"A Profile of High School Community Service Programs" by Fred M. Newman and Robert A. Rutter in *Educational Leadership*, December 1985/January 1986.

"Teaching Kids to Care" in *Teacher Magazine*, November/December 1994.

Organizations

Center for the Advancement of Ethics and Character, Boston University School of Education, 605 Commonwealth Avenue, Boston, MA 02215. The Center focuses on educating teachers to develop students' moral ideas and ideals such as justice, temperance, courage, honesty, and tolerance. (617) 353-3262.

The Character Education Partnership. CEP provides information on character education programs and curriculums. 1250 Pitt Street, Alexandria, VA 22314-1453. (703) 739-1515.

Children's Creative Response to Conflict Program, Fellowship of Reconciliation, Box 271, Nyack, NY 10960, (914) 358-4601.

Educators for Social Responsibility, School Conflict Resolution Programs, 23 Garden Street, Cambridge, MA 02138, (617) 492-1764. A professional association of educators whose mission is to create new ways to teach for active and responsible participation in the world. Activities include professional development programs and publications and distribution of educational materials that offer methodologies, curriculum ideas, and classroom reflections.

Institute for Global Ethics, Box 563, Camden, ME 04843, (207) 236-6658. A non-profit center established to explore ethical issues in an international context. Develops curricular materials and offers professional development opportunities.

Involvement Theatre, Inc., 5255-5 Rivendell Lane, Columbia, MD 21044, (410) 964-3155 or (301) 854-3975. *The Problem-Solving Project*: a project that values and fosters ethical and moral decision-making through participatory music and theatre programs. Includes teacher's guides and written materials.

National Association for Mediation in Education (NAME), 425 Amity Street, Amherst, MA 01002, (413) 545-2462. NAME promotes the development, implementation and institutionalization of school and university-based conflict-resolution programs and curricula.

New Hampshire Center for Character and Citizenship Education, 101 Pleasant Street, Concord, NH 03301. The Center provides assistance to local school districts in New Hampshire in responding to the policy of the NH State Board of Education urging school districts to develop programs that further traits of good character and citizenship in their students. The Center also assists schools and districts in providing programs that will meet the state's teacher certification requirement in character and citizenship education.

Northeast Foundation for Children, 71 Montague City Road, Greenfield, MA 01301, (800) 360-6332. This organization offers day-long and week-long workshops for educators on "The Responsive Classroom," an approach which "incorporates teaching practices that build a strong social curriculum and emphasizes developmentally appropriate teaching methods." The foundation also publishes a newsletter which includes articles on the Greenfield Center School, on educators using the "Responsive Classroom" approach, and lists of resources available from the foundation.

Standing Tall: The Giraffes Project, PO Box 759, Langley, WA 98260, (206) 221-0757. This program introduces young people to "Giraffes" – men, women, and children who are sticking their necks out for the common good – while helping develop confidence in their own abilities to take thoughtful, positive action for the betterment of their communities and society.

Teaching Tolerance, a project of the Southern Poverty Law Center, 400 Washington Avenue, Montgomery, AL 36104. An education project dedicated to helping teachers promote interracial and intercultural understanding in the classroom. Teaching Tolerance publishes a magazine offering ready-to-use ideas and strategies as well as multimedia curriculum packages on the Civil Rights movement.

Touchstones Project, CZM Associates, Suite 104, 48 West Street, Annapolis, MD 21401, (301) 263-2121. A classroom activity in which discussions engage students of diverse abilities in cooperative learning.